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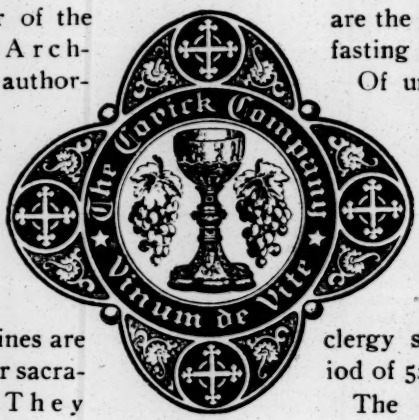

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. I.—(LXXXI).—AUGUST, 1929.—NO. 2.

THE MASTER-IDEA OF ST. PAUL'S EPISTLES, OR THE REDEMPTION.

CHRISTIAN doctrines are not a collocation of isolated conceptions without any influence on one another. They have an internal connexion and coherence binding them into a whole, so that none may be altered without injury to the rest. No particular opinion can be adopted, no particular dogma changed or rejected, without modifying the whole of Christian truth. Unfortunately, the beauty and harmony of Catholic dogma is often obscured in our theological manuals. We have lost sight of those grand philosophical and theological syntheses of the Middle Ages, and with our bent toward specialization we have divided the seamless robe of the Church into countless parts. Not only do we rigidly separate one theological branch from another, but within the study itself indivisible truths are often divided into numberless theses. Though perfectly convinced that practice presupposes belief and that morality is inseparable from religion, ecclesiastics, nevertheless, frequently denote the moral sciences as the "practical" studies, and consider dogmatic theology as a "speculative" branch, as a sort of supernatural luxury. How strange such a distinction would sound in the ears of St. Thomas! According to the Angelic Doctor dogmatic theology describes the supernatural life communicated to us by God; moral theology tells us how to preserve that same divine life; and ascetical theology shows us how to increase it.

This correlation of divine truths is clearly evident in St. Paul's Epistles. There all the important doctrines are grouped

around and coördinated with the Redemption, the *idée maîtresse,* which gives unity, cohesion, and harmony to his whole theology. The teaching concerning man's indispensable need of Redemption and of spiritual renewal is based on the correlated doctrine of sin, especially of original sin. If the fact of original sin be misconceived, the all important work of Christ's Passion and Death will be necessarily and proportionately misconceived. Deny the existence of the Fall, and the very terms used by the Apostle to denote Christ's redeeming work, *re*demption, *re*conciliation, *re*storation, *re*generation, *re*novation, *re*capitulation, lose their pregnant significance. While the relation of sin to the Redemption is the same as that of a disease to its remedy, the relation between Christ's redeeming Death and the Resurrection is even closer; the latter is an essential complement of the former:[1] "He was delivered up for our sins, and rose again for our justification";[2] the two considered as an indivisible whole constitute Christ's redeeming work or the Redemption. Again, remove baptism, that first divine channel of the graces of Calvary, and the whole supernatural edifice collapses. In fact, the synthetic mind of St. Paul could bridge in one moment the expanse between Calvary and glory. The Risen Lord, Head of the mystic body, who by His Passion and Death merited for Himself the effective title of Depositor and Distributor *par excellence* of the Holy Ghost, infuses that same divine life through the channels of the sacraments into the soul, where as an incorruptible seed it will one day blossom into the full bloom of the Beatific Vision.

Frequently, truths which are indivisibly united in the mind of the sacred writer, are represented as distinct one from the other. We refer in particular to St. Paul's doctrine concerning Christ the Redeemer and Christ the Head of the human race. If "nearly all statements", as Père Prat says,[3] "relating to the person of Christ bear either directly or indirectly on His role as Saviour", this is especially true of the term "Second Adam" and of its equivalents. Referring to a work of ours on the Redemption[4] an author recently wrote: "Had we set out

[1] Cf. our work, *The Master-Idea of St. Paul's Epistles, or the Redemption,* p. 310 ff.

[2] Rom. 4:25.

[3] *Catholic Encyclopedia,* vol. XI, p. 574.

[4] Op. cit., supra.

with the view that the Redemption was 'the Master-Idea of St. Paul's Epistles', we might return from the examination feeling somewhat disillusioned. . . For myself, were I asked, what is his 'master-idea' I should have no hesitation in answering, his identification of the Christian with Christ; of the Christian in his corporate capacity, as a member of Christ's Body, the Church".[5] Fr. Lattey's view, however, is hardly an adequate statement of the Apostle's teaching. Our identification with Christ, according to St. Paul, is not verified merely or particularly in the mystic body. Secondly, this law of solidarity derives its *raison d'être* and full meaning from Christ's Death and Resurrection. Christ is Head of the human race, first of all, by reason of the Incarnation: Christ took upon Himself human nature in order to redeem those whose cause He had espoused. Christ is the Head of the human race, secondly, by reason of conquest: since Christ Himself was sinless, His victory over Satan, sin and the flesh was merited in behalf of His mystic members. Finally Christ becomes our Head actually when we are incorporated into His mystic body and participate in His atoning merits.[6] Fr. Lattey's assertion that "Redemption is incorporated in Christ"[7] is equally incorrect. Apart from the fact that it identifies two things which shortly before were sharply distinguished, it leaves out the all-important facts of Christ's Death and Resurrection without which incorporation into Christ would be unintelligible and inconceivable.

Always viewing it in the light of and with reference to Christ's Death, St. Paul extends Christ's Headship to the moment of the Incarnation itself. For if Christ, when He was in the "form of God," emptied Himself and took the form of a servant, it was to become obedient unto death, even unto the death of the cross.[8] If He was "made of a woman, made under the law" it was to "redeem them who were under the law".[9] If He came in the "likeness of sinful flesh" it was in

[5] C. Lattey, *The Atonement*, Cambridge Summer School of Catholic Studies Papers, pp. 71, 74.

[6] Cf. *Master-Idea*, p. 208 ff.

[7] Op. cit., p. 79.

[8] Phil. 2:6-8.

[9] Gal. 4:4-5.

order to vanquish the flesh.[10] If He was made a curse for us and took upon Himself the malediction of the Law it was to "redeem us from the curse of the law".[11] If "him, who knew no sin, God hath made sin for us" it was that "we might be made the justice of God in him".[12] In a word, Christ's solidarity with the human family at the Incarnation, points to His redeeming Death and to the Resurrection.

St. Paul's Christology is conceived from a soteriological viewpoint. It is Jesus as Saviour and Redeemer of the world who is the object of St. Paul's love: "God forbid that I should glory save in the cross of our Lord Jesus Christ",[13] for "He loved us and hath delivered Himself for us".[14] The substance of his message, the one object of his knowledge and interest is "Jesus Christ crucified".[15] This doctrine concerning Christ crucified is the power of God, although unto the Jews it was a stumbling-block and unto the Gentiles foolishness.[16] This same image of Christ on the cross he depicted in such vivid colors before the eyes of his Galatian converts that he could not understand how they were so easily bewitched by another.[17]

Christ's redeeming death dominates the Apostle's outlook upon the world. It is the very substance of his gospel.[18] If, after having meditated on the lot of humanity "without Christ" he mournfully concludes: "there is no distinction, for all have sinned",[19] he immediately adds the comforting assurance that now all are "justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath proposed to be a propitiation through faith in his blood".[20] On Calvary too, was verified the antithesis between the first Adam "by whose disobedience many were made sinners" and the Second Adam "by whose obedience (even unto the death of the cross) [21] many shall be made just".[22] There all humanity was concentrated in the will of Christ, as in the terrestrial Paradise it was concentrated in the will of our first parents:

[10] Rom. 8:3.
[11] Gal. 3:13.
[12] II Cor. 5:21.
[13] Gal. 6:14.
[14] Eph. 5:2.
[15] I Cor. 2:2.
[16] I Cor. 1:23, 18.
[17] Gal. 3:1.
[18] I Cor. 15:3-4.
[19] Rom. 3:22-23.
[20] Rom. 3:24-25.
[21] Phil. 2:5-8.
[22] Rom. 5:19.

"as in Adam all die, so also in Christ all shall be made alive".[23] On Calvary was wrought the great reconciliation between God and man, between heaven and earth, and between men themselves: "It hath well pleased the Father through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven".[24] On Calvary Christ becomes the supreme and eternal pontiff, the paschal lamb,[25] the expiatory and propitiatory sacrifice,[26] the immolation which seals the alliance. It is there that Christ conquers Satan, sin, and the flesh, and strikes a mortal blow at death. It is there that He assumes preëminence over the angels, and becomes Master of the spirit-powers who henceforth are powerless to overcome man by their insidious onslaughts.[27]

The Passion of Christ was not a mere material endurance of pain. His Death was not due to a mere crime of the Jews. The immolated Christ of Calvary was not an inert victim. Furthermore, man is not a mere passive witness of the drama as if it were something played apart from him. In our work on the Redemption[28] we were careful to determine first of all the essence of Christ's redeeming Death. Just as sin consists of a twofold element, the *reatus culpae* and the *reatus poenae,* so Christ's death involves a moral and penal phase. The moral element is Christ's obedience and love, the penal element His Passion and Death. In the Redemption, as it took place historically, the two elements were indissolubly united;[29] Christ's redeeming and loving obedience took the form of and expressed itself in sufferings and death. In this sublime work the human race was intimately associated with its Head: "If one died for all, then all were dead".[30] "In this whole redeeming work Christ acts as the Head of mankind, is intimately united to the humanity which He came to save. It is in virtue of this solidarity between the race and Christ, its Chief, that His redeeming acts have a value for all His mystic members. In

[23] I Cor. 15:22.
[24] Col. 1:20.
[25] I Cor. 5:8.
[26] Rom. 3:25, 8:2.
[27] Eph. 1:20-21, 6:10-12.
[28] Op. cit., p. 227 ff.
[29] Cf. C. Pesch, S.J., *Das Sühneleiden unseres göttlichen Erlosers* (Freiburg im B., 1916), p. 143.
[30] II Cor. 5:14.

Him we expiate our sins and satisfy divine justice, in Him we are reconciled to God and God to us".[31] "Since Christ is Head of the race, since He is *solidaire* with the humanity which He came to redeem, we are intimately associated with Him in His acts of love, honor, and obedience which He renders to God. Thus mankind, in close union with its Head and Representative, repairs its faults and coöperates in the restoration of its supernatural life."[32]

Having determined the nature of Christ's redeeming Death, we then proceeded to examine the various view-points from which St. Paul considers it. This interpretation and explanation of St. Paul's teaching is suggested by the following pithy statements of the Council of Trent: "qui, cum essemus inimici, propter nimiam *caritatem* qua *dilexit* nos, sua sanctissima *passione* in ligno *crucis* nobis justificationem *meruit,* et pro nobis Deo Patri *satisfecit*".[33] "Since Christ is our Head", we said,[34] "the relation of His works to His members is similar to that of the works of a just man to himself; and thus Christ by His Passion *merited* salvation for us. Since this merit however has reference to the offence against God and to the remission of sins, it is more specially, *vicarious satisfaction.* Furthermore, since this satisfaction of our Lord takes place through penal sufferings and an immolation of Himself to God, it is a *sacrifice.* Finally, when this sacrifice has been accomplished, and the guilt and penalty of our sins expiated, man is *liberated* from the power of sin, of the flesh, of the Law, and of the spirit-powers, and is restored to the supernatural state".[35] When speaking of these different modes of Christ's death, we were always careful to indicate Christ's solidarity

[31] *Master-Idea,* p. 235.

[32] Ibid., p. 230.

[33] Sess. VI, c. 7, Denz., n. 799 (681). Italics ours.

[34] P. 252.

[35] These four aspects or modes of the Redemption are clearly indicated by the Council of Trent; the Council uses such expressions as the following:

(1) "*meritum* unius mediatoris Domini nostri Jesu Christi" (Sess. V, can. 3). "*meritum* passionis" (Sess. VI, cap. 3).

(2) Christus "pro nobis Deo Patri *satisfecit*" (Sess. VI, cap. 7).
Jesus, "qui pro peccatis nostris *satisfecit*" (Sess. XIV, cap. 8).
Christus "in quo *satisfacimus*" (Sess. XIV, cap. 8).

(3) Christ instituted the Eucharistic sacrifice "quo cruentum illud semel in cruce peragendum repraesentaretur" (Sess. XXII, cap. 1).

(4) "Ut Judaeos, qui sub lege erant *redimeret*" (Sess. VI, cap. 2).

with the race by referring to Him as "Head", "Chief", "Representative" "Second Adam", etc.

If Christ's solidarity with men at the Incarnation points to and derives its full meaning from His redeeming work, Christ's Headship of the mystic body is even more closely correlated by St. Paul with the Death and Resurrection. The gospel of Paul or, as he sometimes calls it, the "mystery of God" or the "mystery of Christ" or simply the "mystery" is, "in its broadest and most precise expression", as Père Prat remarks,[36] "the redemption of all men by Christ and in Christ." It is a plan of salvation, conceived by God from all eternity, hidden in the penumbra of the old revelation and merely insinuated by the prophets, but now solemnly proclaimed to the whole universe. It is a plan whereby Christ is a universal Saviour and a common hope, not only of the Jews but also of the Gentiles. This in St. Paul's eyes is "the mystery which hath been hidden from ages and generations but now is manifested to his saints".[37] According to the Ephesians the mystery, which in other generations was not known to the sons of men, as it is now revealed to his holy apostles and prophets in the Spirit, was that the Gentiles should be fellow-heirs of the same body, and co-partners of his promise in Christ Jesus by the Gospel.[38] But whence, according to the Apostle, flow all these blessings? They flow from Calvary. It was there that those "who some time were afar off, are made nigh by His blood";[39] there that Christ reconciled both Jew and Gentile "in one body by the cross, killing the enmities in himself";[40] there that "he blotted out the handwriting of the decree that was against us, which was contrary to us, and hath taken the same out of the way, fastening it to the cross".[41] At the *consummatun est* the "middle-wall of partition" crumbled into ruin, and the two great sections of humanity, which hitherto had been at enmity, were for all time welded into one.[42] In this mystic body, the Church, which Christ loves and for which he "delivered himself up",[43] the Gentiles are "fellow-citizens with the saints, and the domestics of God".[44]

[36] *The Theology of St. Paul* (London, 1927), Vol. II, p. 9.
[37] Col. 1:26.
[38] Eph. 1:1-13.
[39] Eph. 2:13.
[40] Eph. 2:16.
[41] Col. 2:14.
[42] Col. 1:20; Eph. 2:14, 16.
[43] Eph. 5:25.
[44] Eph. 2:19, 12.

St. Paul, it is said, "simply and more pregnantly expresses outward and inward union with Christ by the oft-recurring phrase 'in Christ'". But to be "in Christ" is to be delivered from God's wrath; to be justified; to be free from sin; to be delivered from the yoke of the Mosaic Law, and the captivity of the spirit-powers; and, above all, it is to share in the graces of baptism. But again, whence flow all these blessings? They flow from Calvary. It was on Calvary that Christ wrought our reconciliation: "When we were enemies we were reconciled to God by the death of his Son".[45] It was there that Christ procured our justification: "Christ died for us; being now justified by his blood we shall be saved from wrath through him".[46] It was there that Christ merited for us the remission of sins: "In him we have redemption through his blood, the remission of sins".[47] It was there that He delivered us from the crushing yoke of the Law: "He hath taken the same out of the way, fastening it to the cross".[48] It was there that He liberated us from the bondage of Satan and of sin: "You are bought with a great price".[49] If St. Paul, therefore, lives in Christ and in the faith of the Son of God, it is because Christ "loved him and delivered himself for him".[50]

It is true that the graces of Calvary are not actually communicated to us until we are baptized. This initial sacrament, however, is viewed by St. Paul wholly with reference to Christ's Death and Resurrection: "Know you not that all we, who are baptized in Christ Jesus, are baptized in his death? For we are buried together with Him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer".[51] The immersion and submersion in the water was an image of Christ's death and burial. The total submersion of the Christian was a fitting representation of Christ's envelopment in the tomb. Baptism, "into the

[45] Rom. 5: 10.
[46] Rom. 5: 9.
[47] Eph. 1: 7; Col. 1: 14.
[48] Col. 2: 14.
[49] I Cor. 6: 20.
[50] Gal. 2: 20.
[51] Rom. 6: 3-6.

death" of Christ is baptism into the dying Christ, incorporation into Christ at the very moment that He saves us, a mystical union with the Second Adam suffering death in the name of, and for the profit of all. In baptism our "old man", that is, our sinful nature inherited from the first Adam, is nailed to the cross of Christ. But as Christ died and was buried only to be raised from the dead by the power of His Father, so also we are immersed and submerged in the waters of baptism only to emerge and rise to the new spiritual life of sanctifying grace; and we are to continue in that new life as Christ continues in His glorious risen state. The baptismal rite has equal efficacy in symbolizing and reproducing both the Death and the Resurrection. Faith, it might here be added, which St. Paul frequently correlates with baptism, is directed to Christ's death and Resurrection as to its primary object.[52] The Eucharist, the supernatural food of the members of Christ's mystic body is truly a *memoriale mortis Domini*: "As often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord".[53]

Although the Apostle occasionally bases his moral consideration upon our dignity as members of Christ's mystic body, he no less frequently bases them directly on Christ's Death. He exhorts his converts to imitate the self-sacrifice of Christ: "Christ died for all, that they also who live may not now live to themselves but unto him who died and rose for them".[54] To defile the flesh by sin is unbecoming to those who were redeemed and bought with so great a price.[55] The Christian must always bear about in himself the "mortification of Jesus" so as to present his body "a living sacrifice, holy, and pleasing to God".[56] The consideration of Christ's death for us ought to deter us from scandalizing our brethren: "Destroy not him with thy meat for whom Jesus died".[57] Those that are strong ought to bear the infirmities of the weak and not please themselves because Christ likewise "did not please himself, but as it is written: the reproaches of them that reproached thee fell upon me"[58] The ethical appeal of our Lord's suffer-

[52] I Thess. 4:13.
[53] I Cor. 11:26.
[54] II Cor. 5:15.
[55] I Cor. 6:20.
[56] II Cor. 4:10; Rom. 12:1.
[57] Rom. 14:15; I Cor. 8:11.
[58] Rom. 15:1-3.

ings and Death was, therefore, by no means unknown to the Apostle.

It is said that if the Redemption were the "Apostle's dominating thought, we might expect him to have worked it out along one of the lines of the traditional dogmatic development." It is well to remember, however, that St. Paul's Epistles are not deliberate treatises or systematic expositions of Christian theology. His Epistles are not studied or literary. They are simply letters, not personal but pastoral, written on specific occasions and directed to a particular body of converts. They were suggestions in regard to local difficulties and arrangements, or words of counsel, encouragement, and consolation. They were not called forth by an inward purpose or necessity for formulating his thought, but were subsidiary to his ordinary teaching.

When, however, the Apostle touches on doctrinal subjects, his view-point is plainly Christocentric and soteriological. If accidentally he speaks of Adam's solidarity with the human race in order to explain the reign of Satan and sin, it is only to show that where sin abounded grace through Christ did the more abound. If he speaks of Christ's solidarity with us at His Incarnation, it is to show that Christ wished to redeem those whose interests He had embraced. If he speaks of the Resurrection it is to show how Christ, as Head of the mystic body, dispenses to us His atoning graces. Toward Calvary everything converges: from it everything follows. "Paul", says Père Prat,[59] "knew this observatory (of Calvary). Placed at the foot of the Cross, he casts a glance backward and beholds God and men armed against each other with an inveterate hatred. — This spectacle of the past attracts the Apostle frequently enough, but he considers it only as a prelude and preparation for Calvary. It is, if I may say so, prehistory for him: prehistory of Christ in the bosom of the Father, meditating, in eternity, on His merciful designs, prehistory of the Church divinely prepared by Christ. Frequently, too, almost always in passing, he turns toward the future, in order to contemplate there the consummation of the ages and the counsels of God. But the future interests him only as a corollary of the Passion and as a fruit of the cross.

[59] Art. "L'idée-mère de la Théologie de saint Paul, *Études*, 1900, pp. 220-221.

The habitual subject of his meditations is Calvary itself; there he beholds the Saviour accomplishing His work of restoration and associating us in His merits; there he beholds our aggregation to the mystic body by grace, faith, and baptism; the indefinite growth of the mystic body by the virtues, charisms, and the sacraments; the supernatural life of the mystic body by the Holy Ghost who is its guest, motor, and soul." Suffice it to say, in conclusion, that any attempt to remove the Death and Resurrection of Christ from their central position in the Christian economy would be contrary not only to Pauline theology but also to the piety of the faithful and the spirit of the liturgy. *Domine Jesu Christi, Fili Dei vivi, qui per mortem tuam mundum vivificasti!*

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THE PRIEST IN THE COUNTRY.

THE priest in the country parish has problems and difficulties quite peculiar to himself. Between his work and that of his city brother in a large, busy parish there is a striking difference. The city priest is kept constantly busy interviewing callers, answering telephone calls, going out to visit the sick. His people live close about him and they can drop in and see him at almost any moment. The congested population of cities brings the priest much more occupation during the week than do the scattered dwellers in country parishes. Thus, the city priest has very little difficulty about employing his time. It is taken up for him. His study must be to use time profitably and to do the most important among the many things that press for his attention.

FEW WEEK-DAY DEMANDS.

The priest in the small country parish has often no such demands upon him. Sometimes indeed, from Monday to Saturday he has hardly anything to do. True, some country parishes are relatively busy, and offer almost as much occupation to the priest as city parishes. The common use of telephones and automobiles has drawn country dwellers closer together. Yet, for all that, there still remain quite a number

of country parishes where the priest has very little parish work between Sundays.

Some country priests solve this difficulty by going to the city as often as possible. They have automobiles or they are within convenient reach of the railroad, so off they go on Monday and do not appear again until the following Saturday. But this manner of using time is a very poor expedient. A priest's place is in his parish and though he might be justified in taking an occasional vacation, he can hardly be satisfied with himself when he runs away from his field of labor for all but the busy days of the week's end.

Some country priests take up various forms of recreation to pass their time. In summer they fish and in winter they hunt. They play golf or drive about in automobiles. These things, again, offer a certain amount of healthy recreation, but they are hardly suited to form a leading part of a priest's life work. A true priest, ordained for the saving of souls, is never so satisfied or happy as when he is working for souls. Therefore, such occupations, though they pass away the time, do not bring real satisfaction to the priestly heart.

What, then, is the country priest to do? Shall he spend his time pottering around the lawn, mending the church, building additions, making new altars? All these things have been used by priests as ways of passing time and they are good as far as they go, but neither can they give a priest real satisfaction nor make him feel that he is accomplishing his life work. Perhaps it will be helpful to set down a few thoughts on the way a country priest may profitably use his time and, though what we say may not quite meet the approval of the reader, still it may serve to start a train of thought which may result in some profitable conclusions.

An End in View.

The first principle one might lay down in this connexion is that a priest who has not enough to occupy his time in the duties assigned him ought deliberately to take up some work which is important enough and priestly enough to give his life substance and meaning. It is not enough to be occupied in order to be happy, but a man must have an aim in life, a great purpose at which he is driving. Many thousands of human

beings at the present time, whose wealth puts them beyond the need of labor, are conscious of a deep dissatisfaction with life. They keep, it is true, continually occupied. They never have a moment of time on their hands, but the way they use their time is unsatisfactory because they have no great purpose in life.

Those who have a work to do and a purpose to achieve in life became interested in their work and wrapped up in that purpose, and they forget the annoyances and wearinesses of each day in the satisfaction of some definite achievement, whether in business, in professional work, in literature, or similar activities. But people who have no great purpose in life, though they may do many useful things and keep eternally busy, are essentially dissatisfied. They think too much of themselves, because they have not some great, important object to think of. They become introspective and nervous. How many nervous breakdowns arise from this cause, and how many dissatisfied, restless people would become calm and happy if one could give them a great life work to pursue and achieve?

Now a priest is like all other human beings in this regard. If he has abundant priestly work to do, if he feels that he is constantly consecrating his time and efforts to a great cause, he will be fundamentally happy in spite of weariness, vexations and even disappointments. He has set his feet on a path and is following it. But the country priest, who takes up a number of little occupations, unconnected with his priestly office, and who has no real end in life, except to hear confessions on Saturdays and to say Mass on Sundays, will be in so far discontented and restless. He may be doing many things, but they are not things which have one great end. For this reason it would seem that every country priest ought to try to take up some work connected with the priestly office, which will really give him a pursuit and will impart a direction to his days. What are some of these lines of activity on which a country priest may enter?

Reading and Study.

The one which comes most readily to mind is that of reading and study. A priest by his very training in the seminary has the solid foundation of an education. He knows the general

outlines of philosophy and theology, of Scriptural study, of Church history, of moral theology, of pastoral theology. He has not specialized in anything, but has acquired a working acquaintance with these great fields of human thought. Any one of these departments of knowledge offers him many, many special lines of investigation, reading and research. He can suit his own talents and inclinations. He can specialize in either philosophy or theology, dogmatic, ascetical, moral or pastoral. It is not necessary for him to live in a large city to pursue his studies. He can obtain books wherever he may be, can order them by mail and have them sent to him even in the remotest mission. The quiet and leisure which he enjoys in his country parish are a help to real study. If difficulties arise and questions are to be answered, he can correspond with the professors in his seminary. If he finds a brother priest, not too far away, who can be interested in the same line of study, their mutual discussion and observations will help one and the other.

To this suggestion some country priests will answer that they have no taste whatever for study or for reading. The reply to this is that in such a case they should cultivate one. Any priest who merely yields to his own inclinations and does not take up any activity which is not naturally pleasing to him is courting failure and personal unhappiness. Besides, in a sense, no one likes to study. That is to say, no one likes the effort at self-discipline, the concentration of mind, the giving up of more appealing pursuits which study inevitably requires. The saying that "knowledge makes a bloody entrance" and that "there is no royal way to learning" are true of every one. What is easy is usually not worth having. For all achievement a man has to pay the price of effort.

Determined Hours.

In order to make this occupation effective, the country priest ought to lay down for himself a regular daily order. He ought to hold himself to certain hours for reading and study, certain hours for exercise and recreation. Because of the instincts of our human nature, there is a great deal of satisfaction in leading a regular, well ordered life. Such a life makes essentially for happiness and content. When we feel that day

after day, in season and out, we are doing certain useful things at certain definite times, we are contented. This is not a recommendation of woodenness or of routine, but of fidelity and of order in one's life. Of all priests, the country priest can best maintain this order in his life because he is least disturbed by outside cares or exterior distractions. In the beginning of his experience he may fret at the order he has imposed on himself and find it difficult but, as Pythagoras says, it is the part of wisdom to adopt the best way of life and become used to it because custom sweetens everything.

A country priest who has the courage and self-discipline to lead a regular and studious life will be rewarded in many ways. He will experience a substantial happiness and satisfaction in his use of time. He will be spared the restlessness and reproach of an idle and useless life. His personality and character will grow deeper and richer by reason of his useful study. He will become a truer and better man and priest as a result of the wholesome knowledge he acquires. His ministry and all his dealings with others will become more sure, more profitable to them, more satisfying and meritorious to himself because of his greater learning. Finally, he will be preparing himself constantly for a wider sphere of action and a better opportunity in the future. The Church, like the world, is constantly looking for men of unusual qualifications. Mediocrity is never at a premium, but special knowledge and ability always are.

Choosing One's Field.

Now, more than most other priests, the country priest has the opportunity to achieve all these desirable things, but only at the price of a regular and thoughtful life. Such a priest should be very careful in choosing the subject of his study so as to hit upon a line of thought and research which will be congenial to him, within his powers, and useful and profitable in itself. It is not enough for a man to decide, for example, to take up the study of dogmatic theology. He might, indeed, spend some years merely reviewing his theology and he would be surprised and pleased to find what new aspects, luminous realizations and practical and helpful applications come to him from theological treatises and theses which he studied in the

seminary, but was unable then to grasp in their full significance. Quiet reflexion brings nourishment and sweetness out of long known but little appreciated truths. The human mind is so constituted that for true study it requires leisure, concentration and repetition and, let us say again, few men are more advantageously situated for these things than is the country priest.

But having sufficiently reviewed the general field of theology, the priest will do well to pick out some particular aspect or line of study which has specially appealed to him as useful to himself and congenial to his mind. With one man this theme of study might be an author or book of the Holy Scriptures. With another, it might be some special group of moral problems, with another still, some epoch of Church history. Cardinal Wiseman once declared that every man should make it his aim to know something about everything and everything about something. From his seminary studies and his review of them afterward, the priest may well be expected to know something about everything that it befits his priestly office to know. In these special studies of which we speak, he will approach the second desideratum mentioned by the Cardinal, of knowing everything about something, something that is highly useful in itself and highly interesting to him.

Inevitable Difficulties.

In suggesting this self-discipline of study and research we are quite aware of all the difficulties which arise against it. The greatest of these difficulties is perhaps the fundamental human vice of sloth which makes us all disinclined to any unnecessary effort. In the seminary the student for the priesthood studied because he had strong incentives to do so which overcame his natural inertia. But coming to a country parish, and master of his own time, he feels a great disinclination to plunge into serious study and a great inclination to take it easy, at least in so far as mental exertion goes. As a counterbalance to this inertia, the priest ought to bring vividly before himself the motives for serious study, his priestly duty to use his time profitably, the personal merit and satisfaction he will gain, his continued happiness in the priesthood, his much greater utility to the faithful and to the Church, the greater

honor and service he will give Christ our Lord by such study and the increased preparation he will achieve for future labors. If these motives will not suffice to stir him out of that natural inertia we speak of, then there is no more to be said. He is simply forgoing freely a great opportunity of happiness and service.

Such a course of reading and study is much more advantageous than a mere general interest in reading and in books. The priest who is a great reader but unsystematic and haphazard in his reading will, to be sure, pass many pleasant hours with his books. But at the end of twenty years in a country parish he may find reason to ask himself what he has achieved by all that miscellaneous reading. He has devoured secular magazines and newspapers, perhaps, to no end. He has read here and there in history. He has picked up the new books as they come from the press and neglected the old, thus directly reversing the old student's resolve that, whenever a new book came out he would read an old one. The mind of such a man after twenty years of desolutory reading may be little richer and stronger than before. His personal efficiency may be little, if any, increased. His sermons may be as commonplace and his conversation as ordinary as before his eyes travelled over this intolerable deal of useless print. He has passed time pleasantly and that is about all.

But the man who has a definite purpose in his reading, who reads to an end and with an aim, is, after even a few years of such systematic effort, quite definitely a better man, clearer in mind, more methodical in thought, wider in information. He becomes an authority on that particular point, and just as the acquirement of one of the cardinal virtues draws with it the possession of the others, so, in some way, the mastering of one department of human knowledge puts a man in possession of various other fields of knowledge, though not to such a great degree.

Another suggestion that seems very useful for the country priest is to take notes of what he reads and studies, and keep them in neat order. These notes form a visible sign of his mental achievement. The taking and keeping of notes gives him a sense of satisfaction and accomplishment. The effort to reduce his knowledge to concise form and set it down in

words helps assimilation and understanding. "Legere sine calamo somnium est", said the ancient scholar. This taking of notes and reducing of knowledge to terms of one's own will be an easy approach to another excellent activity for the country priest, that of writing as well as reading.

The Will to Write.

A good deal of various experience has convinced us that the talent for useful writing is much more common than is thought. Many educated men and women could become useful authors, at least in a modest way, as far as their natural talent for self expression goes. But the "will to write" is much rarer than ability to write, and it is the will to write that makes authors. There are many mute, inglorious Miltons who are so not because of lack of talent but of the lack of the desire to write. In a book entitled *The Training of Writers* we have put down this thought in much more detail than is possible here. Suffice it to say that there are quite a number of priests who could do good work with the pen and who never achieve anything of this service because they lack the "will to write". But this discussion is so important and so great in its possibilities that it will be better to defer it to another article.

Ecclesiastical Architecture.

Besides the subjects of study we have mentioned, which ought to be interesting to all priests because of their training, there are others also that may well form topics of priestly study to those whose inclinations lean in that direction. Church architecture is one of these, and every one knows how vast are its various divisions and how rich and interesting a field for study it offers. The books available nowadays are very good and numerous. Photographs and reproductions of churches and cathedrals in this country and in the old world can readily be had. The priest who studies church architecture will probably find many opportunities in his career for utilizing his special knowledge. We cannot have too many priests who are well instructed and who have good sound taste concerning the building of churches. Witness the huge sums of money that have been expended in our land in raising up monstrosities of architecture which remain expensive mistakes, awkward legacies of bad taste, for coming generations.

Another rich and various field for priestly study is Catholic art in all its details of sculpture, painting, church decoration and kindred branches. No other group on earth is so rich in its artistic traditions, in its heritage of beautiful pictures and statues as the Catholic people. Yet it ought to be our everlasting sorrow that so many of our people have no idea of that heritage, no taste or appreciation for the beautiful art of the Church. Indeed, non-Catholics show far more enthusiasm and appreciation for Catholic art than our own people do, and generations of Catholic children have grown up in the United States utterly unaware of the bewildering richness of the Catholic art of the Renaissance. The priest who becomes an adept in Catholic art is, therefore, enriching his mind and imagination with beauty and devotion and is preparing himself to communicate to the Catholic people the heritage of art which is their right.

The priest who thus devotes himself to some useful line of study should find that his influence over his people increases and that he is able to convey to them something of the Catholic learning, of the appreciation of Catholic art which he himself has acquired. His sermons will be richer, his talk with his people more helpful. To convey a real enthusiasm for more personal culture requires that a man himself be burning with the fire which he wishes to enkindle.

Study Clubs.

The forming and conducting of study clubs will be a very good help to the country priest in carrying on his own studies. If he is studying Catholic art himself, he will do well to form a little club of his people to study it, and then he can communicate to them the results of his own investigations. The time was when such a suggestion would have been highly impractical because of the distances that separated country people from their priest and even now in some parishes the priest may not see his way to forming a study club, but the automobile has so lessened distances, and good roads and swift cars have brought country people so much closer together, that it is possible to have study clubs even in country parishes.

Indeed, not long ago we visited a country parish and went thence to some outlying missions to say Mass for the people.

We were very much interested to find, in a town five miles from any railroad, a well established study club conducted by the women of the town themselves, where good work was being done and serious efforts made to study history, art and even political economy. Schooling is so universal nowadays that even in lonely country parishes the priest can find active minds to join him in his studies, and country people are better suited for such activities than city folk for the reason that they still are preserved from some of the rush and distraction of modern civilization. The movies have not yet thoroughly invaded the country districts. The hurry and strain of life is not so intense there as among more congested populations. Hence, the country priest may find the disadvantages of distance far more than counterbalanced, sometimes, by the industry and interest of his people.

Besides, we must always avoid the fallacy of numbers and be content to have even a small group of interested people for study clubs. A very good study club can be formed among five or six, eight or ten, and many country pastors could find at least that many who would gather to study Catholic art, Catholic history or kindred topics. Would that we could witness a revival of the old study-club movement which did so much good a few decades ago, but which now seems to have died out so completely. Studious priests could do more to resuscitate this movement and promote it than any other class of men.

Finally, we must not forget that where one man might find little to do in a country parish, another would discover many useful works for his people. Country pastors sometimes give up in despair the task of forming active Catholic societies in parishes, but this seems a great mistake. Why, with the improved methods of transportation, should it be impossible to have fervent Holy Name societies and sodalities of the Blessed Virgin and similar groups in the country parish? If needs be, they could meet in neighborhood groups at designated houses to sew, to read, to work together in other ways. If the country priest will carefully study the conditions of his parish and try some courageous experiments, he will often find that where he might have thought little was to be done there is actually more work waiting for him than one man can accomplish.

THE DRIFT TO CITIES.

Some country priests are discouraged to see that there is a constant drift of Catholics from the country to the city so that the country parishes are becoming depopulated in certain regions. In some towns where there used to be a resident priest the Catholic families have moved out in such numbers, selling their farms and going to the cities, that there is now only a handful of people, unable to support a priest. The country priest who acquiesces passively in this situation will find it very discouraging, but the priest who takes hold energetically and tries to keep his people contented in the country, where they are really much better off, who even endeavors to get Catholics from the city to come out and settle in his parish, will find this a task which requires a great deal of time and effort.

Some time ago while travelling on the train we met a priest from a country parish who asked us to write very earnestly on the depopulation of the rural parishes. He declared that the parish where he had long lived had formerly been a thriving and prosperous one, but the Catholics constantly moved out, selling their farms to non-Catholics. One great reason they gave was that they desired to obtain the benefits of Catholic education for their children and there was no Catholic school in the parish. Others, no doubt, were attracted by the lure of the city. But the result was that the priest had seen his parish dwindle so that now it was scarcely able to support a resident priest. Now, the building of a school and the providing of sociability and friendliness, the creating of a homely feeling and great parish loyalty would tend to counteract this state of things. It is disastrous to the Church, as this priest remarked, that Catholic families, settled in country places, should give up their farms and move to cities. Statistics show us, this priest declared, that the average country family, moving into a city, dies out in the course of about a century. In the country, families are usually large and it is easy to support them on farms. Children are happier in the country. In the congested life of the city, children are much fewer and the Catholic stock tends gradually to die away.

The Catholic Rural Movement.

Hitherto, the Church has been increased in this country by immigration, but that source of supply has been cut off by our recent laws. Hence, we must look forward to see the number of Catholics diminish if the present drift from country to city continues and if, arrived in the city, Catholic families begin to dwindle away. The country priest will do very well to study these conditions and try to remedy them. He will be greatly helped in his work by the Catholic Rural Movement which is now well organized with headquarters and a magazine of its own. No doubt the leaders of this movement will welcome correspondence from these priests, and will be glad to make suggestions to them suitable to rural parishes.

Would it be out of the way to suggest to those in charge of seminaries that more special preparation be given to the future priests for life in the country? In many dioceses the usual process is to assign the newly ordained priest to a city parish where he remains for some years under the direction of an older priest who is the chief pastor. The young man thus is thrown immediately into the interest and variety and constant occupation of a city parish. Some years pass and a country parish becomes vacant. The young priest is given charge of it and he leaves the city life to which he has become accustomed for the seemingly empty and tedious existence of a country parish. He spends some years, perhaps, getting accustomed to the monotony of country life. He is tempted to get away as much as possible and he hardly knows how to go about studying the conditions of his new life. He is a city man suddenly transplanted to the country. Perhaps his whole life before had been lived in the city and he is quite unaccustomed to country circumstances and conditions. Even if he does adjust himself profitably to his new life, he often loses quite a great deal of time in doing so. Would it not be practical to give him in the seminary some definite trend, to help him pick out some specialty of study that he can take up as soon as time allows, and to impress him with the opportunities and advantages which the country priest enjoys and with the merits of work in a country parish?

FOR ALL YOUNG PRIESTS.

No doubt, those in charge of seminaries have already given this matter sympathetic consideration. Of course, the objection may be raised that no one knows just what work a young priest will be assigned to on ordination or afterward, since this must necessarily depend upon the immediate needs of the diocese and the decision of the Ordinary. But no matter what career he is called upon to enter, he will always profit by these beginnings of personal initiative and personal culture, and he will always be at a disadvantage unless he has received some guidance as to the use of his leisure hours. Nor are the suggestions we are making useful for the country priest alone. Young priests in the city parishes have also hours during which they could take up some of the work we have been describing. A little better order of time, a more systematic plan for study, the spirit of self-improvement would enable them likewise to use the precious years of their young priesthood to much better advantage for their own good and for the salvation of souls.

Much more could be said on this important subject, but we have fairly reached the limits we had set. A priest's life, like every man's life, is brief at best and the rich opportunities which it offers are soon withdrawn with the passage of years. If these remarks encourage even one young priest to make a better use of his life and its opportunities, they will have served a precious purpose and richly justified the effort to set them forth.

EDWARD F. GARESCHÉ, S.J.

THE EVOLUTION OF THE IDEA OF FAITH IN PROTESTANT SECTS.

"I may love by halves, I may obey by halves; I cannot believe by halves: either I have faith, or I have it not." Thus Newman on faith.[1] What is this strange concept that like the very notion of being itself cannot properly be divided? What is it that defies the humanly respectable adage "divide et impera"; that, on the contrary, in case of actual division, is a thing really amounting to "divide et pereas"? It is faith, supernatural faith, and, as the theologians somewhat ponder-

[1] "Faith and Doubt", in *Discourses to Mixed Congregations*, pp. 216-217.

ously put it, though indeed quite accurately, a supernatural assent by which the mind under command of the will and through the influence of divine grace firmly adheres to revealed truths by reason of the authority of God who reveals them. The intellectual assent therefore is the thing that cannot be divided, because partly to believe God's word and partly to disbelieve it, would surely be nothing less than to doubt His whole veracity. And, how *can* the two, belief and unbelief, stand together? What part can Christ have with Belial?

The important matter for all Catholics then is the *assent* given in faith. Once attention has again been directed to this essential of the definition, the student of dogmatic theology will immediately fit into their respective places, extremely important places let it be understood, those parts played by the will, by divine grace, by the kind of assent given—"firmiter", says a Latin definition—by what is assented to, by the Almighty and Supreme revealing Authority. The emphasis needs to be on the assent. Why so? Chiefly, it may safely be said, because this is the citadel that has been the constant object of the enemy's strategy since the 95 Theses of Wittenberg. Perhaps in many cases, surely in some cases, this steady campaign against assent has been unwitting in so far as thought was not taken of the terrifying possibilities entailed in capturing and in destroying the notion of intellectual assent in faith. Yet, the charge, the drive once begun with intellectual gunpowder has ever since proceeded under a barrage of variously calibred and improved attacking engines and pieces, light and heavy. To some there may indeed have seemed to be a breach in the Catholic wall at the time of the Modernist movement twenty-odd years ago. It just seemed so. From then on Catholic theologians saw more clearly than ever, we think, the great necessity for asserting and reässerting the intellectual element in the notion of faith. Faith is an assent, not a sentiment.

Yet people four hundred years ago began to believe by halves. We might be more accurate and say that for a while they believed to excess: their beliefs were in short multiplied, since the value of reason was at the outset called into question and *crede fortius* became a phrase to live by—at least many thought so. The explosive principle like a fuse had undoubt-

edly been touched off. At first *crede fortius* exaggerated trust and along with this it came to minimize assent; finally, it made bold to deny outright anything like the traditional notion of faith. To not a few among the descendants of these early Protestants an imminent Waterloo-like disaster to all faith today seems no mere shadow, no meaningless nightmare. This reverse side of the definition of faith as assent, which is faith as trust and as sentiment, we shall here try to trace from the time of the break of Luther and his contemporaries down to the present day. It will be evident from our study, we hope, that Newman spoke truly: "I cannot believe by halves: either I have faith, or I have it not."

Boundaries.

By evolution we mean an unfolding. In the Protestant idea of faith such a process of development has come into being, has passed from probability to reality, from potency to act, as the Schoolmen might phrase it, from an idea to a fact. Yet nothing like De Vries' saltation-theory in biology can be called in. On the contrary, anything resembling a sudden jump finds little favor, because it is proposed that the final form of the thing evolved, i. e. the Liberal Protestant idea of faith, already found place as "something contained or implied in something else."[2] Wherever a cause can be pointed out for a given effect in hand, an attempt will be made to do so; but, it may be well to remind ourselves at the start that our aim is single. The proposition to be proved is that there has been an evolution in the notion of faith among Protestants, and that is all.

People however do not all agree even on such an apparently simple term as "idea". The word taken in the sense of doctrine or opinion conveys what is meant accurately enough. It is the unfolding of this concept from seed to tree that occupies no small part of this rather meager record.

The notion of faith differs a great deal among Christians today. Faith has been variously regarded since the Reformation; yet, except for purposes of comparison at the beginning of Luther's revolt, the Catholic concept of what faith is does not come in, as a rule. Most people admit, of course, that faith lies at the base of every religion; hence extensive com-

[2] *Webster's Dictionary*: "Evolution".

parison would lead too far afield. Not Buddhistic, Mohammedan, or any other faith lies within our scope, but only the Protestant Christian, and that with increasing narrowness as an advance is made from 1520 to 1927. Greek Orthodox concepts of faith, therefore, are not included; even Anglican (Episcopalian in the United States) views do not cause concern, unless they furnish an example outside of their set principles and constitution.

Only the Protestants are left. Not a few of these, let it be readily admitted, hold on to the idea of what faith is as this was left to them by legacy from Luther and Calvin, without further development; in such a class, indeed a considerable number of Presbyterians, Baptists, Methodists, and others, very likely the majority among the rank and file give full consent to Reformation notions on this point. Can a clean bill of health then be accorded to these? Not entirely, for, as one writer says: "The Methodists leave aside as much as possible questions of doctrine,"[3] a thing certainly not to be said of Luther or of Calvin. In the main the strata of Protestants considered here, however, subscribe to the statements that in "individualism there is mental anarchy,"[4] and that in religion "everything turns on the obedience of faith to faith's authority". The action of the Presbyterian General Assembly in recent years furnishes an excellent case in point.[5] While Mr. Chesterton may be right in contending that "it has been left with the modern mobs of Anglicans and Nonconformists to persecute for a doctrine without even stating it,"[6] still most orthodox Protestants of the old school do hold to-day about the same view of faith as their "protoparentes".

Who cause us concern, then? If non-Christian faiths, Catholicism, Greek Orthodoxy, Anglicanism, nay present-day Protestants of true Calvinistic and Lutheran original stock, if all these are ruled out, what is left? The leaders remain. They are the "advanced thinkers" of to-day, the prophets of a future generation; what they whisper in halls to-day will be

[3] Brunhes, G., *Christianisme et Catholicisme*, Paris, Beauchesne, 1924 [2].

[4] Forsyth, P. T., "Authority and Theology", *Hibbert Journal*, v. 4 (1905-1906), 65-66.

[5] Gemmill, B. J., "The Judicial Decisions of the General Assembly of 1925", *Princeton Theological Review*, v. 23 (July, 1925), no. 3: 366.

[6] Chesterton, G. K., *Heretics*, New York; 22.

broadcast and seems actually to be broadcast the very same day sometimes by popular preachers, the ministers of the Gospel. It is with the leading Protestant thinkers and with those thinkers who have affected Protestant theologians, then, that our inquiry lies, not indeed with those of one century alone, but as far as possible with the outstanding theological and philosophical lights in Protestantism, whether really allied with Protestant doctrine or not, since the Reformation. By looking into their notions of faith, it can be shown perhaps what an unfolding of the pristine Reform teaching on faith has come to pass.

So much then for preliminaries. The subject has been limited by definitions of the terms evolution, idea, and in a general way, faith. This unfolding has to be looked for in the mouths of influential Protestant theologians and their teachers among philosophers. Evidence that an evolution has taken place will be found by considering in the first place what the Reformers' idea of faith was, next by looking into the change in this idea among their theological sons and others, again and especially by pausing to inspect an eminently important and outstanding link between "nova et vetera" in theological fashions among the Evangelicals, and finally by probing into the words of Liberal Protestants and Modernists just a little to find their meaning, and to see if possible what blood-relationship there may be with the notions of Luther and Calvin.

"Dogmas from Heaven."

Faith to Martin Luther (1483-1546) meant "assurance of salvation."[7] Luther placed his great emphasis on "fiducia" or trust; this to him seemed most important.[8] As one writer puts it, "the *fiducia* precedes the *assensus,* and produces it freely."[9] Here indeed lay the really important thing about faith, to the mind of Luther. The German Reformer of course did not deny the notion of faith common in his day, that is, a faith in truths, in propositions, in doctrines. Authority, for one thing, played no secondary role in Luther's requirements for

[7] James, Wm., apud Brunhes, *op. cit.*, 113.

[8] Tanquerey, Ad., *Synopsis Theologiae Dogmaticae,* v. II, *Tournai,* Desclée, 1922 [19]; 81.

[9] Forsyth, *loc. cit.*, 68-69.

true faith. Reason must give way to authority: "Humble thyself, thou powerless reason; keep quiet, foolish nature."[10] Luther wanted to have some semblance of uniformity, and so with his co-reformers he can rightly be said to have "wished to dam up the religious revolution that they had let loose."[11] This damming up meant authority, faith in something and in somebody's teaching. A liberal Protestant of the age in which we live tells us about the Lutheran "heart of dogma"[12] and in this his own early Lutheran days were spent; now, dogma means something accepted by the intellect as true. Luther himself speaks of the Resurrection as the "supreme article of our faith"[13] as well as of "the lofty article of faith in the Godhead of Christ."[14] Not a few creeds owe their existence to the meetings and gatherings held in Luther's time; and, let it be remembered, subscription to a creed stood for intellectually adhering to a dogma and the objective truth therein contained. It is no sham, then, when Luther tells us of his "dogmas from heaven,"[15] at least as regards the dogma part of it.

Yet how did Luther's notion of faith square up with the Catholic idea? Was it exactly and precisely an assent given to the authority of God speaking? The older doctrine, it may be recalled, starting out from the Pauline definition, "faith is the substance of things to be hoped for, the evidence of things that appear not" (Heb. 11:1), had been formulated by St. Thomas (d. 1274) as an "actus assentientis veritati divinae ex imperio voluntatis a Deo motae per gratiam;"[16] and even more explicitly by later theologians it has come to be defined as "the supernatural assent by which the mind, under the command of will and the influence of grace, firmly adheres to revealed truths on account of the authority of God revealing."[17] The latter definition has the advantage of being framed after the

[10] Bremond, H., *Histoire littéraire du sentiment religieux en France depuis la fin des guerres de religion jusqu'à nos jours*, v. IV, Paris, Bloud, 1920; 390.

[11] Bricout, J., *Où en est l'Histoire des religions?*, 2 vols., Paris, Letouzey, 1911: II, 460.

[12] Ménégoz, apud Bricout, *op. cit.*, 460.

[13] Welldon, J. E. C., "The Bible and the Church", *The Nineteenth Century*, v. 64, no. 377 (Dec. 1908), 965.

[14] Ibid., *loc. cit.*, 966.

[15] Grisar, H., *Luther*, trans. Lamond & Cappadelta, v. III, St. Louis, Herder, 1914: 16-19.

[16] Tanquerey, *op. cit.*, 77; St. Thomas, 2, 2; q. 2, a. 9.

[17] Ibid.

Vatican Council and its statement of what faith is. But from St. Thomas Aquinas' point of view, what can be said of Luther's idea of faith? The item of assent to propositions, the leading element in the definition of the greatest among the Scholastics just quoted, this assent in Luther's definition has largely vanished. Listen to the words of a modern Protestant on this score. Belief, (he is speaking of belief in Luther's mind) "is it still intellectual adhesion to dogmas or submission to an external authority? No. It is an act of confidence, the act of a child-like heart. In this radical transformation of the notion of faith is to be found the principle of the greatest religious revolution effected in the world since the preaching of Jesus. . . . ."[18] In other words, faith to Luther stood for "assurance of salvation".

John Calvin (1509-1564) was Luther's great contemporary in reform. Aside from his gloomy attitude toward salvation (so at least it seemed to outsiders looking at his doctrine), Calvin too took for his own a notion of faith similar to Luther's. Thus in his *Institutes*[19] the French reformer tells us that "an exact definition of faith would appear if we said that it is a firm and certain knowledge of divine benevolence toward ourselves, which knowledge founded in Christ by the truth of His gratuitous promise, through the Holy Ghost, is both revealed to our minds and indicated to our hearts". No clear statement here about assent to what God reveals, though no denial of such a doctrine appears either. True, John Calvin is generally held up as a cold, forbidding figure, intellectualistic above all, yet something more than a trace of Luther's notion of trust, subjective in character, can be discerned in the Frenchman's teaching. What is important at this stage, however, comes from his conviction shared with Luther that some creed was needed, that is, something to be believed, something to which adherence might be given. Belief in his opinion came from the witness of the Spirit within a man. Still, as a Protestant writer rightly contends, "the grounds of belief" for Calvin "were regarded . . . as within the Bible".[20] Be-

[18] Sabatier, A., apud Viéban, A., "Modernism and Protestantism", *Ecclesiastical Review*, Philadelphia, v. 41 (Aug. 1909); 141.

[19] Tanquerey, op. cit., II, 81; cf. Calvin's *Institutes*, l. III, c. 2, par. 7.

[20] Hodge, C. W., "Review of the '*Reformed Principle of Authority*' by Hospers", *Princeton Theological Review*, *loc. cit.*, 472.

sides the fact of dictation of the Bible by the Holy Spirit, the one great reason and explanation for Calvin's faith is "the corresponding fact that the same Holy Spirit witnesses to it (i. e. authority of the Bible) and seals it in our hearts".[21] Always, it may be noted, facts to be accepted find a niche, and an important niche at that, in Calvin's idea of faith.

Melanchthon's (1497-1560) name links itself not unnaturally with those of Luther and Calvin. This German theologian talks about "doctrine" in his "Postilla", and hence presupposes faith in that doctrine or statement of reality.[22] In another work indeed Melanchthon tells us what faith is in itself. "Here you have the sense Scripture usurps to itself by the word faith", he writes, "namely that it is to trust in the gratuitous mercy of God. . . ."[23] This perhaps is not very complete, but one element, trust, does come to the fore here as elsewhere in the other two leading reformers already reviewed.

What results were likely to happen as a sequel to the teaching on faith of Luther, Calvin and Melanchthon? Creeds played no unimportant part in the lives of these men, nor in that of other reformers like Zwingli, and creeds mean intellectual assent to given propositions. The emphasis, as has been seen, bore down upon trust and confidence rather than on the mind's acceptance. One writer goes so far as to say that the reformers "wished to eliminate the intellectual element in faith, while leaving in it nevertheless its certitude".[24] It does not clearly appear, however, just how they could have insisted so strenuously on creeds and formularies with an "arrière-pensée" to do away altogether with assent to propounded truths. Nevertheless, the subjective principle had been glorified. One authority, for instance, thinks the "modern system of rationalism was born of the Protestant system, as fruit is born of the flower".[25] If it was true, as some contend, that "Calvinism lacked the essential elements of life, and obscured

[21] Pullan, L., *Religion Since the Reformation*, Oxford, Clarendon Press, 1923: 80.

[22] Welldon, *loc. cit.*, 950.

[23] Tanquerey, *op. cit.*, II, 81.

[24] Prat, F., *La Theologie de St. Paul*, Paris, Beauchesne, 1925[9]: v. II, 279.

[25] Bricout, *op. cit.*, 471.

both the humanity and the divinity of Christ",[26] still it was at the root of a system very much alive to-day, one that definitely avoided the old principle of the Scholastics regarding faith.

So true is this, in fact, that Harnack readily writes: "In principle the ancient dogmatic conception of Christianity was set aside".[27] "The Reformers' title to fame," we are again told by the modern Protestants, "is that they established a new conception of religion by removing the seat of religious authority from without to within, from the Church to the Christian consciousness".[28] Dr. Pullan indeed assures us that "Luther prepared for Pantheism".[29] One thing stands out as certain from all this. No matter to what excesses Luther went "in wringing the neck of reason and strangling the beast" in the interests of irrational faith, it cannot be questioned but that he and Calvin and Melanchthon, Zwingli, Theodore of Beza and the rest, surely believed in a set of doctrines with something of the same spirit that had moved them before their revolt. "Modern Continental writers", it is said, "both Protestant and Roman Catholic, are agreed that there is a large Catholic element, both ancient and mediaeval, in Luther's belief and teaching".[30] Withal it cannot be denied, however, that Luther "strikes a blow at one of the most vital points of positive religion, viz. the idea of faith",[31] nor that in Luther "the subjective element, and with it the negative, disintegrating tendency necessarily predominated in his mind".[32]

Thus far the originators, Luther, Calvin and Melanchton. What precisely they thought of faith has been set down, be it ever so briefly. The predominating notion, though perhaps not very clearly expressed in exact definitions, is that of trust and of confidence. The Reformers' "texts compared leave a strong impression of obscurity and of incoherence", says a Catholic writer.[33] To this we can agree, when once the reser-

[26] Cheetham, S., Book review in *Contemporary Review, Literary Supplement*, No. 93 (Feb. 1908), 8.

[27] Harnack, A., apud Viéban, *loc. cit.*, 141.

[28] Sabatier, A., ibid.

[29] Pullan, *op. cit.*, 8.

[30] Pullan, *op. cit.*, 70.

[31] Grisar, *op. cit.*, II, 35.

[32] Ibid., III, 16-19.

[33] Prat, *op. cit.*, II, 279.

vation has been made that no doubt regarding the subjective emphasis of the doctrine can be justly entertained. From such a basis, then, let us pass on to the next stage in the history of the notion concerning faith among Protestants.

DISTINCTIONS—PLUS THE "GRAVE-DIGGER OF CHRISTIANITY."

A non-Christian, Baruch Spinoza (1632-1677), made an important distinction for Protestants. The way of reason, according to this upright Jew who was excommunicated from his synagogue, is one way of attaining salvation; the other is the way of faith, which belongs to the many, that is, to those not able to reason well enough to accept the thinker's conclusions: both ways come to the same end. Let it not be said, either, that Spinoza finds small place in the history of Protestants' idea of faith. Besides the important distinction just mentioned, and in addition to the adulteration of revelation he brought to his Protestant friends in Holland, Spinoza's influence on Protestant theology cannot with impunity be overlooked.[34] By his pantheistic view of the universe, the Amsterdam thinker affected more than one later Protestant theologian. Thus, for example, it is asserted that the propositions of the "Glaubenslehre" cannot "be fully understood save as they are re-translated into the formulae of Spinoza";[35] it will be seen later on what an effect this same "Glaubenslehre" had on twentieth and nineteenth century Protestantism. By his teaching, too, Spinoza laid the foundation for the modern movement in Liberal Protestant theology, of which the "central philosophical idea is that of 'divine immanence' or the pantheistic notion of an indwelling, creative and directive spiritual energy".[36] Of course such tenets cut away whatever props subjective Protestantism might have had, and historically they made way for such statements as this, that Christianity "is, by its very nature, a continuous becoming".[37] Let us turn now to professed theologians and Christian philosophers, and

[34] Tanquerey, *op. cit.*, I, 697.

[35] Pfleiderer, O., *The Development of Theology in Germany since Kant*, trans. J. F. Smith, New York, Macmillan, 1909[3]: 110.

[36] Mecklin, J. M., *The Survival Value of Christianity*, New York, Harcourt Brace, 1926: 225.

[37] Quotation from "Il Rinnovamento", apud Johnston, C., *North American Review*, v. 186 (1907), 582.

thinkers with Christian antecedents, in the age that is being considered.

Semler (1725-1791) may first claim our attention. To Semler is due, as to Spinoza, the credit or at least the responsibility, for another famous and general distinction: religion, he said, may be twofold, public and private. There was to be therefore a double faith, one for a man's own personal life, the other to be preached like a drug to ease people's conscience. What notion of faith could lie back of such a proposition? Personally Semler was a pious man, revered by his acquaintances. How then account for such seeming hypocrisy in this question of faith? We may indeed see in Semler a working out of the subjective theory of the Reformers when a man holds "that there were two religions, one public, the other private; that cult constitutes the first which may not be changed, that the second depends on the individual who may add or retrench all that his conscience or reason demands, that, moreover, one may continue to use traditional and conventional forms if one explains them as one may find convenient".[38] Yet even here, let it be remembered, there was in Semler's mind question of accepting facts by believing in them because they seemed reasonable. Not altogether unjustly, however, is Semler styled one of the "precursors of Liberal Protestantism".[39]

Lessing (1729-1781) is looked upon as Semler's fellow-precursor. From 1774 on Lessing published the infamous "Wolfenbüttel" Fragments of the dead scholar Reimarus. No matter what contradictions are to be found in the Bible as the rule of faith, it made little difference, according to Lessing. Indeed, contradictions "ought not to prevent our believing"; "even if one were not able to refute all the objections against the Bible", Lessing assures his readers in the notes to the "Fragments", "religion would always remain intact in the heart of those Christians who had acquired a *deep sentiment* of these truths".[40] Lessing therefore "placed the essence of Christian faith in feeling, and thus made it independent of

[38] Baudrillart, A., *The Catholic Church, the Renaissance and Protestantism*, trans. Mrs. Gibbs, London, Kegan Paul, 1908: 285, footnote 1.

[39] Viéban, *loc. cit.*, 142.

[40] Baudrillart, *op. cit.*, 284.

criticism".[41] Harnack breaks out into a paean on Lessing's notion of faith as "sentiment"; the Berlin professor terms it "the phrase of deliverance!" for Protestants;[42] and Fontanés goes so far in his judgment as to acclaim for Lessing the title of "father of Liberal Protestantism";[43] but the true coryphaeus, we believe, is another person of slightly later date. It may well be noted, however, what a great change has come to pass since the creed-making days of the early Protestants to the generally broad views of Lessing and Semler.

The one giant philosopher contemporary of both the preceding scholars was Kant (1724-1804). He threw a huge boulder into the theological pool of his time, and the ripples of that disturbance have not yet come to an end. True, Kant was not, if you will, a Christian in the strict sense. As we look back, however, we can see that there is a great deal of truth in the saying: "Thinkers may to-day be divided into two classes: those who date from before Kant, and those who have received his initiation, and so to speak the philosophical baptism of his 'Critique'".[44] As a consequence Kant's effect upon theological thinking can hardly be over-estimated, according to some scholars. However, it has been cautiously remarked: "The influence of Immanuel Kant upon religion has been so variously estimated by his compatriots that an Englishman may well be cautious in giving his opinion. On the one hand he has been called 'the philosopher of Protestantism', and on the other hand it has been replied that, if that be the case, Protestantism is 'the grave-digger of Christianity' . . . . He gave the word religion a new meaning and one essentially opposed to Christianity".[45] The important thing here is to note that in Kant's system belief as known to earlier theologians and philosophers found no place; the thing to do, in Kant's opinion, was to "reduce the doctrine of Jesus Christ to the religion and morals of pure reason".[46] So far, then, it may be justifiable to transfer the sobriquet, "grave-digger of

[41] Viéban, *loc. cit.*, 142.

[42] Harnack, A., apud Baudrillart, *op. cit.*, 284.

[43] Fontanes, ibid.

[44] Sabatier, A., apud Viéban, *loc. cit.*, 143.

[45] Pullan, *op. cit.*, 172.

[46] Hettinger, F., *Revealed Religion*, trans. Bowden, New York and Cincinnati, 1895: 6-8.

Christianity", to Kant, for without doubt where Christianity has come to need a grave in the minds of men since the Koenigsberg professor's theories first saw the light of day, this has happened in no small measure through the influence of Kant and his notions. Practice is what counts, not belief; for indeed faith in the sense previously understood clearly becomes impossible in Kant's scheme of things.[47] Kant's "theory of knowledge makes it impossible to believe in a supernatural revelation." His philosophy has been struck off as "an attempt to prove the impossibility of all supernatural dogma" (ib). This truly is a far cry from the ideas of the sixteenth century; it meant that things could not be believed because there really was nothing to believe, beyond the ken of reason. Knowledge of God, according to Kant, arose from a consciousness of moral obligation within ourselves, not at all from a divinely revealed set of teachings to be accepted as true by intellectual assent.

Post-Kantians there have been in abundance. Two schools stand out as especially worthy of notice in this paper on account of their prevalence to-day and their current influence upon Protestant notions of what faith is in itself. Hegel (1770-1831) and his followers hold an important position in Protestant thought. "The Hegelian school as represented by Schelling", a Catholic scholar writes, "modified Kant's teaching, in so far as they professed to accept the mysteries of Christianity, which however they interpreted in a Pantheistic sense".[48] Again, note must be taken of Hegel's influxus into the dogmatic work of certain German theologians. "Owing to the esteem in which Hegel's philosophy was held", a Catholic German says, "not a few theologians embraced it (Hegel's philosophy) under the impression that no real opposition existed between it and the Faith".[49] When we recall in general how Hegel reconciled contradictions with his "higher synthesis", may we not wonder what was happening to the German and French and English theologians' notions of faith at this time?

[47] Viéban, *loc. cit.*, 142.

[48] Hettinger, *op. cit.*, 6-8.

[49] Funk, F. X., *Manual of Church History*, trans. Cappadelta, St. Louis, Herder, 1910: II, 267.

Fichte (1762-1814) furnishes us another example of a subjectivist post-Kantian. "Pan-egoism" and "subjective idealism" find place in his teaching.[50] God for Fichte "is the only real being in all things", and He is apprehended by the intellectual vision of certain minds as the "synthesis of all contradictions!"[51] Vision however is not faith, but of course we have no right to look with too searching an eye for faith in a philosopher like Fichte. At his fount, though, the greatest subsequent Protestant theologian drank; for this reason a passing notice at least is due to the subjectivist Fichte, who with Hegel is after all simply carrying out with heartless consistency, subjective principles, already seen in Luther and Calvin and Melanchthon, and developed by Spinoza, Semler, Lessing, and especially by the "Copernicus of philosophy", Immanuel Kant.

JOHN L. BAZINET.

STAINED GLASS.

. . . So sleep, forever sleep, O marble Pair!
Or, if ye wake, let it be then, when fair
On the carved western front a flood of light
Streams from the setting sun, and colours bright
Prophets, transfigured saints, and martyrs brave,
In the vast western windows of the nave;
And on the pavement round the tomb there glints
A checkerwork of glowing sapphire tints,
And amethyst, and ruby—then unclose
Your eyelids on the stone where ye repose,
. . . And looking down on the warm rosy tints
Which checker, at your feet, the illumined flints,
Say: "What is this? We are in bliss—forgiven.
Behold the pavements of the court of Heaven."

—MATTHEW ARNOLD.

THE *manufacture* of glass, to the extent of moulding small ornaments and blowing vessels, can be traced back to Egypt in the year B. C. 3300. But we have no evidence of glazing of window openings before the year B. C. 306, and for many centuries afterward this was one of the exclusive luxuries of the princely rich. The craft was widely practised in

[50] Turner, W., *History of Philosophy*, Boston and New York, Ginn, 1903: 550-555.

[51] Hettinger, *op. cit.*, 6-8.

France, but was quite unknown in England, in A. D. 680. The introduction of glass fenestration into Germany was due to Gosbert, Abbot of Tegernsee (982-1001).

No examples, however, of western glass earlier than the eleventh century are now extant.

The honor of *coloring glass* again lies with the remote Egyptians, but they did not progress beyond the production of colored beads and small ornaments. The first attempts at stained-glass fenestration in the East consisted of mosaics of very small pieces set, according to pattern, in openings pierced in slabs of alabaster.

But stained-glass proper is entirely the invention of the Middle Ages and is a distinctly Catholic art—owing its invention and highest development to the Church alone.

It is important, before proceeding, to emphasize that the word "stained" as applied to this glass is a misnomer. It should rather be called "stained and painted", or better still, "dyed and painted". The glass is dyed or stained through and through while in the molten state by the admixture of the oxides of different metals. Thus, for instance, all the colors of the rainbow may be obtained from the infusion of iron oxide.

The colored liquid is next blown, flattened out, and cooled, forming a sheet of even-toned transparent glass like to the ruby glass of a photographic lamp. The various colored sheets are now cut to match in shape every single enclosed space on the artist's design. So far the built-up effect is that of a mere outline map tinted to mark territorial divisions.

At this stage only does the painting proper begin. The medium used is a black or brown monochrome and opaque enamel of easily fusible glass mixed with oil or gum and water. With this "paint" the artist sketches in the details of the features, the folds of the draperies, the general line-drawing, and produces richness and contrast according to the depth of shading. The painted glass is next "fired" in a kiln till the enamel is fused on and becomes an integral part of the glass itself. The sections are reset, leaded firmly in place, and the window is complete.

The outstanding difference between the medieval window, especially that of the first period, viz., up to the thirteenth

century, and twentieth century work is that, whereas the artist now paints in most of his design on comparatively large pieces of foundation color the medievalist worked out his design by the use of very small pieces of glass graded in the various tints. Until the process of silver-staining was discovered in the fourteenth century a separate piece had to be used, not merely for every tint, but for every shade of color. The consequence was that the window was a mosaic of rectangular pieces about one half inch by two inches bound together by a very intricate maze of leading. It was to be expected that the discovery of a process that saved so much labor and was, therefore, economic should play a large part in determining the design for the future, resulting in a very marked development or decadence of the art.

We may be pardoned the opinion, since we are well supported in it, that this very convenience and its temptations originated a decadence, diverting the art to an alien use of which it is altogether an unsuitable medium. The very smallness of the pieces and the consequent maze of leading in the windows of the twelfth and thirteenth centuries, far from being a drawback, created the supernal artistic effect that is its everlasting glory by imparting to the glass by very contrast of clear light and constant shade a jewel-like effect that is seldom attained in any but the very best of modern work. The fact that the pieces are comparatively large and unrelieved gives to our windows that thin and characterless appearance that but seldom wins our admiration and leaves no definite appeal. To have once seen and appreciated the masterpieces of the old masters makes one yearn back to the days when

> . . . the deep-set windows, stain'd and traced,
> Would seem slow-flaming crimson fires
> From shadow'd grots of arches interlaced,
> And tipt with frost-like spires. —TENNYSON.

In the medallion windows of the twelfth and thirteenth centuries the art had already achieved its perfection. The medievalist had an instinct for harmony in color which never failed him, even when he had to elaborate a huge mosaic from the countless shades of his repertoire of ruby and sapphire, of purple, yellow and white. Not only was it a mistake to abandon the form of the earlier window but even the barbaric,

yet royally splendid, depth and richness of the tints, of the ruby and blue especially, to which their very unevenness of shade imparted an added majesty, is a lost art that the esthete cannot but mourn. "Abbot Suger's school of glassmakers", writes Elizabeth Boyle O'Reilly, "carried their art to its zenith. Not all the wonders of thirteenth-century fenestration equaled the unfathomable vibrant blue in the background of the twelfth-century windows—a fugitive mystery whose secret has been entirely lost. The popular fancy was that Suger ground down sapphires to obtain his magic color."

But the difference between medieval and modern work goes deeper still. It is a difference of appeal. It marks a change not merely of method nor of style. It is a change of mentality, an alteration of the point of view as to the utility of the art. It is fundamental. So divergent are the aims of the two schools that their products almost constitute separate arts. In the Middle Ages people were more simple in their worship than we of this excessively sophisticated age. Much light was not necessary, for they did not use prayer-books. Their worship was spontaneous. Their souls were centred on the miracle-play that is the holy sacrifice of the Mass, and the artist appreciated the importance of lighting effects to aid the imagination to a realization of the drama. The sombre fire of his filtered rays harmonized perfectly with the occasion and created an atmosphere for prayer. His aim was "the dim religious light", for surely that is the appeal of medieval stained-glass. The vibrant jewelled rays flash an inspiration to the soul as do the liquid harmonies of a flute-piped organ or the tenor-toned words of a beautiful prayer. They weave the warp and woof of an atmosphere that insinuates itself to soothe the soul into communion with God, excluding the golden glare and the noisy turmoil of a ritual perfection to enshroud the Christ-sacrifice, carrying the mind back to the day when the sun drew the clouds over its face, darkening the shuddering earth to a sombre blue, for shame of the Man-God naked and blood-decked on the altar of the cross. It was no mere chance that sent the repentant publican into the darkest corner of the Temple to pray his intense prayers or the proud pharisee into the full glow of light before the Holy of Holies to air his boastfulness. It is a psychic impulse that directs the feet of

those who long for a close union with God to seek the darkened church or the veiling shadows of night. It is a psychic fact that one can pray better in the speckled semi-darkness of a medieval cathedral than in the noon-day glare of a modern church.

Modern stained-glass is but another aspect of the mural painting. The window depends principally on its subject and line-drawing, making the best of an unsuitable medium. It is the merest decorative feature and carries no inspiration. Indeed it is often crude and some of the conventional figures and groups are no better than those we are accustomed to see in the cheapest of oleographs. Even where the line-drawing is good and the coloring deep, strong and animated, the modern window cannot be compared with the work of the ancient masters.

But why hark back to medievalism? To which we reply: And why not, if it offers a lesson worth while to our age? Religion is age-old; our Christianity goes back to Christ, and whatever takes us back to the soul-simplicity of primitive Christianity or the red-blooded Faith of the virile Middle Ages is worth weighing in the balance with the casual prayerfulness and its uninspiring setting of this century of ours. Again, if, after the lapse of eight centuries, we have failed to uplift the modern art to a parallel with its prototype, is it not time to return to the original as the best? If the idea of stained-glass as a kind of substitute for the mural painting has failed of any useful purpose, is it not time to return to the ideal that most certainly embodied one? When we can again have windows such as those of Le Mans, Poitiers, Canterbury, York, or that marvel of Chartres Cathedral described by Joris Karl Huysmans, we shall cease to yearn. Of this one gem Huysmans writes, and his description can hardly be said to be overcolored: "Up there high in the air, as they might be salamanders, human beings, with faces ablaze and robes on fire, dwelt in a firmament of glory; but these conflagrations were enclosed and limited by an incombustible frame of darker glass which set off the youthful and radiant joy of the flames by contrast of melancholy, the suggestion of the more serious and aged aspect presented by gloomy coloring. The bugle-cry of red, the limpid confidence of white, the repeated hallelujahs of yellow, the virginal glory of blue, all the quivering crucible of

glass was dimmed as it neared this border dyed with rusty red, the tawny hues of sauces, the harsh purples of sandstone, bottle green, tinder brown, fuliginous blacks, and ashy greys."

Nor is it beyond the range of possibility for the modern artist to approach near at least to the perfection of his medieval master. Indeed we rejoice in a recent tendency to return to the triumphant ideal of the first craftsmen. We sometimes find, even in the clustering shades of a border design, a suggestion of the grandeur of the past. In St. Patrick's Cathedral, New York, we may gather inspiration from the two fine medallion windows on either side of the entrance to the choir. The full value of their lighting effect, however, cannot be appreciated in their present setting. That would require that all the neighboring windows, all those of the choir at least, should be of the same character. Since too much shade is thrown on them from the outside they should be examined only when the best light is thrown upon them. We know of three small figured windows in the benefactor's crypt of a Catholic ladies' college not far from the same centre that prove that the necessary taste and skill are still with us. The pity of it is that they are so hidden away and so little known; for they cry aloud in their excellence for the principles for which we contend. The gallery window of the Church of the Sacred Heart, Vineland, N. J., is another striking example, though we would have preferred more and deeper blues. Yet, beautiful though they be and medieval in character, there is a difference. It lies in the quality of the glass itself. The old glass so far has defied duplication. But we now learn that a great artist and authority on the medieval period is at work, confident that he has recovered the secret. In a private glass-making plant near Philadelphia, Lawrence B. Saint is executing the commission of the cathedral authorities of Washington Cathedral, and America can await with confidence the result, for this master is not only an expert but an enthusiast also. In witness of this we need only refer our readers to his most beautiful colored drawings of medieval windows preserved in the Victoria and Albert Museum, or to the reproductions of the same in Mr. Hugh Arnold's interesting volume *Stained Glass.*

But woe is me! Our golden age is a poor age for the artist with a soul. What would he not love to do, and what could he

not do, did the opportunity but offer! We have known commercially successful makers of stained-glass whose eyes filled with their soul-yearning for the days when Benedictine monks could express their religious exaltation truly, if with infinite patience and infinite pains, in building up great jewel-offerings to the imprisoned Most-High. They count themselves failures being the slaves of their times. And failures they are in spite of their envied success. Were they not bound in economic fetters, many a stained-glass maker, as many an architect and painter and sculptor, would gladly cast aside commercial laurels and, with glowing heart and untrammeled genius, hark back to the Middle Ages of unparalleled achievement. Their age has but banked-up their enthusiasm. The demand for cheap work absorbs all their energies. Art for art's sake is an heroic ideal. So the artists are not wholly to blame. The demand determines the market and the public is not yet educated up to medieval ideals in art.

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PRE-REFORMATION PRINTERS AND THEIR SERVICES TO THE CHURCH.

WE all agree that the most perfect expression of the general cultural development of a people is its book production. And strangely enough our historians who have written so much in defence of the medieval Church have signally passed over the work of the pre-Reformation printers. Hence the average man knows very little about the activity of the Catholic printers on the eve of the Reformation and has not even a faint idea of their sacrifices in money and labor, of their struggles and failures and of their fine devotion to ideals. The present paper will attempt a statistical account of the printers and we reserve for another paper the study of their productions.

No other period of the history of printing is known so well as that of the fifteenth century. Accordingly we have available the data for a statistical account. It may require fifty or even more years of intense research, till we know as much about printing in the sixteenth century as we know at present about that of the preceding period. This explains why no

data can be quoted concerning certain points of sixteenth-century printing.

The year 1520 marks the close of the pre-Reformation period, because by the excommunication of 3 January, 1521, Martin Luther ceased to be a member of the Catholic Church.

Spread of Printing into Various Countries—1445-1500.

The first book printed with movable type in the West dates from the year 1445 and hails from Germany. The *New Art* was received so enthusiastically that by the year 1500 printing had spread into every country of Europe with the exception of Ireland, Scotland, Iceland, Norway, Russia, Turkey, Greece, and all but one of the Balkan States. It had spread even beyond the confines of Europe. Sometime before 1494 two German printers had practised their art in Guinea on the north-western coast of Africa.

Places of Printing—1445-1500.

Printing was invented and first practised in Mayence, the capital of the State and independent Principality of the Archbishop Elector of Germany. For fourteen years this city remained the only place where the printing press was in operation. From Mayence the *New Art,* as printing was then styled, was carried about 1459 (exact date is not known) to two other episcopal cities and capitals of ecclesiastical states, Bamberg and Strassburg. Up to the year 1462, books were printed with movable type only in these three cities and by no more than four firms, two in Mayence and one in each of the two other cities. The great fire in Gutenberg's office at Mayence on 28 October, 1462, marks the date when typography began to spread rapidly over Germany and throughout Europe.

Up to the year 1500, books were printed in 269 places distributed according to the various countries as follows: 79 in Italy, 58 in Germany, 45 in France, 29 in Spain, 15 in Holland, 9 in Belgium, 8 in Switzerland, 6 in Portugal, 5 in Bohemia, 3 each in England and Sweden, 2 each in Austria, Moravia and Denmark, and one each in Poland, Hungary and Montenegro.

At ten places Jews were the only printers. There were 5 such places in Italy, 3 in Portugal, and 2 in Spain. At Cetinje

in Montenegro a Schismatic monk printed Slavic books. Jews printed Hebrew books side by side with Christians at these eight cities, Brescia, Bologna, Ferrara, Mantua, Naples and Rome, Lissabon and Zamora (Spain).

Accordingly Catholic printers exclusively produced books before 1501 at 250 different places, Jews exclusively at ten places, schismatics exclusively at one place, and Catholic and Jewish printers simultaneously at eight places.

Places of Printing—1501-1520.

Typography spread from 1501 till 1520 into seven new European countries and to ninety-two new places. Germany heads the list with 21 such places, Italy and France follow with 19 each, Holland with 6, Spain with 5, Portugal with 4, England with 3, Sweden, Denmark and Bohemia each with 2, Austria, Herzegovina, Switzerland, Roumania, Turkey, Greece, Scotland, Lithuania and Iceland each with one. Accordingly *books were printed in Europe prior to the year 1520 at no less than 361 different places.*

Yet printing was not kept up permanently at every place. In 164 places the press remained idle after 1500 to resume its work some time after 1520 or not at all. According to present indications we know of *only 197 places of printing,* 105 being old and 92 new, where the press was in operation during these twenty years. Future research undoubtedly will raise these figures somewhat, but never very much above 200, as we believe. As early as the year 1480 the movement set in to confine the work of printing and bookselling to the larger cities. Hence the small and migratory presses operating in remote and out-of-the-way localities were greatly reduced in number, though they never completely disappeared. This accounts for the decrease of the number of places of printing at the beginning of the sixteenth century.

Jews were alone in printing Hebrew books at Constantinople in Turkey, at Salonica in Greece, and at Pesaro in Italy. Schismatics were the sole printers of Slavic service books at Arges in Roumania, at Tirgoviste in Herzegovina (now Yugoslavia), and at Wilma in Lithuania. At Edinburgh in Scotland and at Holar in Iceland Catholic printers produced breviaries for the clergy. Both Jews and Catholics printed

Hebrew books at Fano, Ortona a Mare, Rome, Mantua and Venice and Prague. Besides, Catholic printers issued books in Hebrew at nine other places, where no Jews were competing with them.

Xylography, or the art of printing books from engraved wooden blocks, preceded and accompanied typography up to the year 1549. We find printers practising both arts. There are some books which are the products of both arts, being partly xylographic and partly typographic. If we take account of the xylographic art of printing, we must add two places to the above list, namely Noerdlingen in Bavaria and Einsiedeln in Switzerland. At the former town a xylographic *Biblia Pauperum* was printed in 1470, while typography was introduced there as late as the year 1525. At Einsiedeln two xylographic lives of St. Meinrad were produced between 1460 and 1465, while the first typographical book appeared there two hundred years later, in 1664. The remainder of block-books, as far as we are able to localize them, were produced at places where typography was practised.

Names of Printers—1445-1500.

The earliest typographical books bore no imprint. On 14 August, 1457, the first book issued from the press which disclosed the printer's name and bore the full date. Yet even after that date many printers continued to publish books without imprint or indication, when, where, and by whom they were printed.

According to the findings of the latest researches we now know the names of *1,222 printers who worked before the year 1501*. Among these we find 444 Italian printers, 420 German, 213 French, 42 Spanish, 37 Belgian, 35 Dutch, 6 Bohemian, 5 Portuguese, 4 Greek, 3 Hungarian, 3 Slavish, 2 Polish, 2 Moravian, 2 English, and one Dalmatian. There are 3 printers whose nationality cannot be ascertained. Three of these printers, two German and one Italian, are xylographers, the remaining 1,219 are typographers.

A number of printers never carried on a trade of their own, but worked always in partnership with others. No less than 977 printers did business for themselves, while 245 printers plied their trade only as partners of certain publishing com-

panies. To set up a printing office required a certain amount of capital which could not always be furnished by men just starting in business. Therefore, several printers would form a company of three and four, or sometimes of only two, partners. More numerous, however, were the companies in which two or three men furnished the capital and the printer did the work. Accordingly a large number, about 100 of the 245 partner-printers, were not pressmen or printers in the technical sense, but only publishers who furnished the money, managed the business and assisted as proof-readers. Men of this class were more numerous in Italy than elsewhere. The 245 printers and publishers doing business conjointly were divided as follows: 127 Italians, 67 Germans, 36 Frenchmen, 5 Belgians, 4 Spaniards, 3 Bohemians, 2 Dutchmen, and one Hungarian.

At this point I must offer an explanation. Bibliographers state unanimously that during the fifteenth century the German printers outnumber those of any other nationality. This statement is true, if we take Germany with the geographical area it had at that time. The printers from the different parts of the vast Empire who carried on their trade in foreign countries, rarely missed an opportunity to call themselves in their books *Alemanni;* as they were conscious of the fact that this name was their best advertisement. The Dutch, Belgian, Austrian, and even Swiss printers ranged themselves with the Germans and accordingly are treated as such by modern bibliographers. The above figures of German printers include Austrians and Swiss, while the Dutch and Belgians are numbered separately; the French Swiss are classed as Frenchmen.

We know the names of 30 Jewish printers who produced Hebrew books, 15 being Italians, 8 Germans, 4 Portuguese and one Spaniard. At Cetinje one schismatic monk by the name of Makarios printed Slavic books. *All the remaining 1,191 printers were Catholics.*

The early printers were a rather nomadic type of men who set up their printing offices in any country they saw fit. Foremost in this regard are the Germans. We find 134 of them printing books in Italy, 42 in France, 30 in Spain, 4 in Poland, 4 in Sweden, and one in each of the following countries: England, Holland, Belgium, Moravia, Hungary, and Portugal, 220 German printers in all doing business outside of their own

country. We find of French printers 16 in Italy, 2 in England and one in Spain. Four Italian printers worked in France and two in Spain. Of Dutch printers 7 are found in Italy, 2 in Germany, and one both in France and England. Belgian printers plied their trade in Italy (6), in England (2), in Spain (1) and in France (1). Of Spanish printers two worked in Italy and one in France. Four Greeks and two Slavs printed books in Italy. One Hungarian printer worked in Italy and another in France. A printer from Poland and another from Dalmatia carried on their trade both in Italy and France. Finally a printer from Moravia was active in Portugal. The total number of printers who plied their trade in foreign countries is 280. No less than 176 of them labored in Italy, 49 in France, 34 in Spain, 6 in England, 4 each in Poland and Sweden, 2 in Portugal, and one in each of the following countries, Holland, Belgium, Moravia, Hungary, and Denmark, and none in Germany. A few labored successively in two or three different countries. These wandering printers were Catholics with the exception of 8 Jews (6 Germans and 2 Frenchmen) who printed books in Italy.

The vast majority of printers were naturally men. But there were some exceptions to this rule. We know the names of *five women,* widows of printers, who carried on their husbands' business in their own name. At Strassburg we find engaged in printing in 1483 Catherine *die Druckerin,* at Augsburg in 1484 Anna Ruegerin, at Ghent in 1490 Beatrice van Orroir, at Mantua in 1477 the Jewess Estellina Conath, and at Stockholm in 1498 Anna Fabri or Smedh. Apparently these women printers did not prosper in their trade, because they did not publish altogether more than nine books. Anna Ruegerin and Anna Fabri published each three and the remaining each one book. More successful than those women printers were the Dominican nuns at Florence; they established a large printing firm which did compete for some time with the men printers in no small degree. We shall hear of it more at another place.

Printing Offices—1445-1500.

Printers met with reverses from time to time which necessitated the reörganization of their firms. Hence a single printer established not infrequently as many as three and four

printing offices during his lifetime. On the other hand it happened that one printer belonged at the same time to two different publishing houses. Therefore, the number of printing offices must be higher than that of printers. Moreover, many firms published books without an imprint, hence the names of the printers remain unknown to this day. It is, therefore, a mistake committed by most historians to assume that the number of printing establishments tallies with the number of known printers.

According to the latest researches the existence of 1,667 printing establishments has been ascertained for the 55 years which are under consideration. They are divided as follows: 801 (or 48 per cent) in Italy, 311 in France, 308 in Germany, 88 in Spain, 50 in Holland, 39 in Belgium, 15 in England, 10 in Portugal, 7 in Bohemia, 6 in Sweden, 4 in Moravia, 3 each in Poland and Denmark, one each in Hungary and Montenegro, and 20 which cannot be assigned to a definite place.

The Jewish printing establishments are remarkable for the fact that their number falls short of the number of printers whose names appear on the books. We find 18 Jewish firms in Italy, 4 in Portugal and 2 in Spain. At Cetinje the schismatic monk Makarios had only one printing office. Accordingly the *Catholics had set up 1,642 printing offices, the Jews 24, and the schismatics but one.*

The productions of the particular establishments varied greatly as regards numbers of books. There were firms, especially in Italy, which did not issue more than one single book. There were a goodly number of other offices publishing only from two to ten books in all. As a whole the publishing houses in Germany were larger than those in other countries. This explains the fact that in spite of the higher number of Italian printing establishments *three times more books were printed in Germany than in Italy.*

All the figures given above are based on the following works: Burger, Conrad, *The Printers and Publishers of the XV Century with lists of their works.* London, 1902. Marinis, Tam, *Aggiunti all' Index di C. Burger,* Firenze, 1904. Reichling, Dietr., *Appendices ad Hainni-Copingeri Repertorium Bibligraphicum.* Voll. 6. Munich, 1905-1911, and Haebler, Kon., *Die deutschen Buchdrucker des XV. Jahrh. im Auslande.* Munich, 1924.

Printing Presses—1445-1500.

Historians sometimes use the word *press* in the collective sense for all the presses operating at a certain place, and hence the number of presses would correspond exactly to the number of places where books were printed. It was in this sense that Will. Roberts wrote:[1] "It may be pointed out that before the end of the fifteenth century there were 71 printing presses in Italy, 50 in Germany, 36 in France," etc. Needless to say, these figures have been superseded this long while. We are concerned here with the number of particular printing presses in operation at different places.

At the outset we must state that the number cannot be ascertained accurately. This much, however, is certain, that the number of presses exceeds greatly the number of printing establishments, since in many cases a single printing house worked simultaneously with several presses. John Gutenberg, the inventor of printing, printed in 1452 and 1453 his famous 42-line Latin Bible simultaneously on six different presses.[2] Vitus Puecher employed even as many as nine presses to hasten work on a single large book.[3] The monk Makarios at Cetinje was able to print within a year's time (1494) his *Oktoechos* by employing eight different typesetters and pressmen to print different portions of that book on eight different presses.[4]

Large establishments which published several bulky works at the same time could not do so without employing ten and twenty presses simultaneously. Anthony Koberger at Nuremberg printed for many years daily on 24 different presses.[5] Yet, there were a number of establishments which operated with no more than one press. We read in many instances of three presses being employed, and we may set down three as the average number of presses in a fifteenth-century printing establishment. This average is safe, and according to our

[1] *Early History of English Book-selling,* London, 1889, pp. 24.

[2] Cf. Lenhart, "Gutenberg Bibles" in *Am. Cath. Quarterly Review,* XXXIX, October 1914, p. 609.

[3] Haebler, *Buchdrucker im Auslande,* p. 85.

[4] Jagic V. in: *Denkschriften d. Akad. d. Wissenschaft.,* vol. XLIII, Vienna, 1894, p. 3.

[5] Kapp, Fried., *Geschichte d. deutsch. Buchhandels,* Leipsic, 1886, p. 140.

convictions it is rather low. At this rate the *1,667 fifteenth century printing establishments operated with 5,001 presses.*

THE NUMBER OF PRINTERS—1445-1500.

All that historians tell us regarding the number of fifteenth-century printers is that the names of over one thousand printers are known, thereby implying that this must be the total. An assumption like this is wide of the truth.

As stated above, the names of 1,222 printers are known. Besides, 210 printing offices published books without disclosing the names of their printers in any way. Assuming for the present that only one printer was working in each of those 210 establishments, we should have a total of 1,432 printers.

A certain number (about 100) of the 1,222 known printers were not pressmen, as I pointed out above, but only publishers. That would leave us in round numbers about 1,330 printers. These men formed the distinct class of *master* printers, men who were licensed to place their names on their wares. But there were other classes of printers whom the historians generally overlook. Three classes of printers were working in the fifteenth-century printing offices: master printers, journeyman printers, and apprentices. The journeymen had no right to place their names on the books they printed and in consequence were consigned to oblivion, if they did not at some later time set up an establishment of their own. Only three books printed by Catholics and two by Jews have turned up, bearing the names of journeymen printers.

Although the names of journeymen printers had no place on the printed books, their names were most welcome upon the tax-lists of the cities, where they worked. Several hundred names of such printers have been rescued from oblivion by searching through the municipal records and court proceedings. Yet these names represent only a small portion of the men who worked in the printing shops during the latter half of the fifteenth century.

In the absence of lists of names the number of printing offices furnishes us a safe basis for an estimate of the number of men employed. Every establishment needed at least three men to do business.[6] A type-setter, a pressman, and a proof-

[6] Haebler, *op. cit.*, p. 147.

reader were indispensable in every office before it could be placed on a safe business footing. There are a few cases where a master printer carried on his trade with but one workman to assist him, and in every one of these cases the undertaking ended in financial ruin. There are, however, other cases on record where master printers, either unassisted or with but one workman, set out to print books for certain patrons who defrayed the expenses.

Yet in the majority of printing offices more than three men were employed. Miguel Albert at Valencia worked with six men, and yet his shop was not large. Ungut and Polonus at Sevilla had in their office eight type-cases and three presses and employed from eight to ten workmen.[7] But even this was a comparatively small firm. Anthony Koberger printed on 24 presses and employed in his establishment at Nuremberg about 80 type-setters, printers, and proof-readers, besides more than twenty other workmen.[8] The firm of Koberger had many a rival competing with a force of workmen that was not much less strong.

These facts warrant the statement that in the average fifteenth-century printing office five journeymen were employed for one master printer. This average will appear more safe, when we consider that after 1480, when book production assumed gigantic proportions, the small printing offices working with but one press and two or three men began to be absorbed by the large houses. According to this calculation we should have *1,332 master printers and 6,660 journeyman printers, or a total of 7,992 printers.*

The journeymen printers were a nomadic class of people serving in the course of time many masters and printing on many presses in many lands.

Regarding the apprentices nothing particular need be said. The number of these who for one reason or another did not finish their apprenticeship is only a negligible quantity. The rest became in turn journeymen and master printers and are included in the above figures.

In compiling the figures given above we have disregarded certain facts which tend to raise them somewhat. There are

[7] Haebler, *op. cit.*, pp. 251, 266.

[8] Kapp, *op. cit.*, p. 140.

about ten firms of printers and publishers the membership of which cannot be determined accurately. We counted them as consisting of two partners, although we know that in several cases there must have been more. Then we assumed that only one printer was working in each of the 210 anonymous offices which issued books without printers' names. We know that at least three must have been employed there. Besides, about 3,000 impressions have turned up which appeared without indication of printers' name and place of printing and owing to their peculiar shape of type cannot be ascribed to any of the above named printers and firms. Again, within recent years books of about 5,000 different impressions have been discovered and these have not yet been properly classified. It will take ten years to complete this work of classification. Finally, we have to reckon with a certain percentage of impressions which have been completely destroyed, obliterating every vestige of printer's name and place of printing. All this goes to prove that the above figures are somewhat too low and hence must be raised, to express the actual state of things.

Names of Printers—1501-1520.

The history of printing during the years following 1500 is not so well known as that of the latter half of the fifteenth century. For the present we have ascertained the names of 659 printers and publishers. Almost one third of them, 210 in all, had begun their work before the year 1501, so that we have only 450 new names. Adding those new names to the 1,222 old ones, we have a total *of 1,672 names of printers who produced books during the 75 years (1445-1520) preceding the Reformatoin.*

Several printers who had been in business before the year 1501 continued their activity all throughout this period and even beyond the year 1520. A great number of others were busy for ten and fifteen years after 1500. The number of independent printers amounts to 552 and the number of those who carried on their trade in partnership with each other is 107.

According to countries, the printing offices of the 450 new printers are divided as follows: 147 in Germany, 129 in France, 114 in Italy, 12 in Spain, 8 in Bohemia, 7 each in

Holland, Belgium and Turkey, 4 in England, 3 each in Poland and Greece, 2 each in Portugal and Denmark, one each in Scotland, Sweden, Hungary, Roumania, and Iceland. We find among those 450 new printers 21 Jews, viz. 7 in Constantinople, 7 in Prague, 2 in Rome, 3 in Salonica and one in Mantua. At Arges in Roumania a schismatic monk printed two books (1507 and 1512). The remaining 428 printers were Catholics, one of them a Greek Catholic. The total of printers whose names are known for the period from 1445 to 1520 is made up *of 1,619 Catholic, 51 Jewish, and 2 schismatic printers and publishers.*

Women were likewise not missing among the printers of this period. Elizabeth, widow of the printer Martin of Werden, published two books at Cologne in 1518 and 1519. At Paris in 1517 the widow of the printer John Janot issued one work. Catherine, wife of the German printer Sigismund Mayr, published a book in 1517 at Naples during the lifetime of her husband and another in 1520 after his death. Antonia, widow of the German printer Henry of Cologne, issued a book at Siena in 1505 in company with the printer George Andrew of Piacenza. At Lubeck Anna Richolff, widow of the printer George Richolff, published one book in 1518.

All these women printers were eclipsed, however, by the French woman Charlotte Guillard. About the year 1505 she married at Paris the German printer Berthold Rembolt and became an expert printer in her husband's school. When the latter died in 1519, she published at Paris during the same year an edition of the Roman Law with the extensive apparatus, a bulky work in Latin. In the following year she married another printer, Claude Chevallon, who died in 1542. Thereupon Madame Charlotte began to carry on her husband's business on a grand scale, raising the firm to one of the largest publishing houses in France. From 1542 till her death in 1566 she printed, besides a Latin Bible, the works of the principal Fathers of the Church in Latin and with literary apparatus, even with Greek and Hebrew references. "A German," writes the English bibliographer J. P. A. Madden,[9] "introduced in 1470 printing into France, and the French wife of a German developed it to highest perfection," and, what we most esteem in her, along strictly Catholic lines.

[9] *Lettres d'un Bibliographe,* vol. V, Paris, 1878, p. 262.

PRINTING OFFICES—1501-1520.

From the data available for the present we know that the number of printing offices established during these twenty years amounted to 754. The printers of 76 of these establishments are not known by name. Sixteen of the known printers set up each two printing offices and three others each three offices. *The total number of printing offices established from 1445 to 1520 amounts accordingly to 2,421 and the number of presses employed to 7,263.*

Number of Printers—1501-1520.

We know for the present the names of 613 master printers and 46 publishers who were not pressmen. Besides, 76 master printers whose names have not come down to us worked during this period. According to the rate of printers working in a printing shop we must infer that *689 master printers and 3,445 journeymen printers or a total of 4,134* printers were plying their trade during those twenty years. Subtracting 32 per cent which represent old printers who commenced work before 1501 we have as a total of new men 469 master printers and 2,343 journeymen. These together with the old printers make a total of *1,801 master printers and 9,003 journeymen or a grand total of 10,804 printers for the 75 years from 1445 to 1520.*

What we said regarding the fifteenth-century figures applies with still greater force to those of the sixteenth century: they all fall short of the actual numbers. We may be prepared to find them raised notably by future researches. For the time being we must regard them as the lowest data available.

In an article to follow, the work of priests and nuns in the field of printing will be discussed.

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Analecta

SACRA CONGREGATIO PRO ECCLESIA ORIENTALI.

Decretum de Spirituali Administratione Ordinariatuum Graeco-Ruthenorum in Foederatis Civitatibus Americae Septentrionalis.

Cum data fuerit Episcopo graeco-rutheno Statuum Foederatorum anno 1912 plena et ordinaria iurisdictio in clerum et populum universum graeco-rutheni ritus in Foederatis Civitatibus Americae septentrionalis, sive permanenter, sive ad tempus commorantes, et cum dein per decretum S. Congregationis pro Ecclesia Orientali sub die 8 Maii 1924 duo Ordinariatus graeco-rutheni ritus constituti sint, alter pro fidelibus oriundis e Galitia cum sede Philadelphiae Pa., alter vero pro fidelibus oriundis ex Podocarpatia Russa, necnon pro fidelibus graeco-rutheni ritus provenientibus ex Hungaria et Jugoslavia, cum sede Homestead Pa.; Eminentissimis ac Reverendissimis Patribus Cardinalibus S. Congregationi pro Ecclesia Orientali praepositis, in plenariis comitiis die 4 Ianuarii huius anni habitis, opportunas leges a S. C. de Propaganda Fide pro Negotiis rituum orientalium latas die 17 Augusti 1914, eo modo qui sequitur visum est noviter aptare, easdemque praesenti decreto iterum ferre, circa spiritualem administrationem duorum Ordinariatuum graeco-rutheni ritus in praedicta regione.

Caput I

De Episcopis graeco-rutheni ritus

Art. 1. — Nominatio Episcoporum graeco-rutheni ritus pro regione Statuum Foederatorum Americae septentrionalis Apostolicae Sedi reservata est.

Art. 2. — Episcopi graeco-rutheni ritus eorumque legitimi successores in Statibus Foederatis Americae septentrionalis sub immediata huius Apostolicae Sedis iurisdictione ac potestate manebunt, plenamque iurisdictionem ordinariam in omnes fideles graeco-rutheni ritus, permanenter vel ad tempus in Foederatis Civitatibus Americae septentrionalis commorantes, respective, iuxta diversitatem originis supra memoratam, exercebunt, sub dependentia tamen R. P. D. Delegati Apostolici Washingtonensis pro tempore.

Art. 3. — Eisdem ius ac potestas competit regendi ac gubernandi gregem suum ac leges et statuta condendi in iis quae iuri communi non adversantur. Praecipuum vero eorum munus erit invigilare ut tum doctrina et boni mores, tum ritus et disciplina huic Ecclesiae propria sancte et integre custodiantur. Eorum igitur erit uniformitatem caeremoniarum in variis devotionibus necnon in tradendis Sacramentis usitatarum secundum rubricas librorum liturgicorum approbatorum, introducere et eiusdem unitatis strictam observantiam a sacerdotibus suis expostulare.

Art. 4. — Ordinarii paroecias et missiones suae curae concreditas saepe visitare tenentur, ita ut saltem singulis quinqueniis ipsi, vel per se, vel, si fuerint legitimo impediti, per Vicarium Generalem, aut alium specialiter delegatum sacerdotem, lustrent, ut gregem suum apprime cognoscant, eaque omnia quae ad spirituale eius bonum attinent, melius provideant.

Art. 5. — In canonica visitatione paroeciarum inquirant Episcopi an parochi omnia paroecialia munera, praesertim visitationem infirmorum, puerorum instructionem, verbi Dei praedicationem, in dominicis et festis, diligenter absolvant; videant insuper omnes libros baptismatum, matrimoniorum ac mortuorum; inventariumque bonorum ecclesiasticorum ex ultimo biennio: ac rationes ab unoquoque rectore missionis expostulent, id est introspiciant ac probent libros proventuum et expensarum

cuiuslibet Ecclesiae, statum materialem eiusdem, debita, etc. Hac praesertim occasione diligenter advigilent, ne abusus in disciplinam eclesiasticam irrepant, praecipue circa administrationem Sacramentorum et Sacramentalium, cultum Dei et Sanctorum, praedicationem verbi divini, implementum piarum voluntatum; serioque curent ut puritas fidei et morum in clero et populo conservetur, ut fidelibus, praecipue pueris et rudibus, pabulum doctrinae christianae praebeatur, ut in scholis puerorum ac iuvenum institutio secundum catholicae religionis principia tradatur. Si compererint irrepsisse abusus, eos prudenter, sed fortiter compescant, adhibitis etiam, si opus sit, poenis canonicis.

Art. 6. — Ut autem securitati bonorum temporalium ecclesiarum, coemeteriorum, scholarum et omnium eorum quae ad Ecclesiam pertinent, summa cum diligentia prospiciatur, curent Ordinarii (*a*) ne Rector Consiliumve administrationis nomine ac jure proprio retineant, pro quorum adquisitione fideles quovis modo subsidia contulerunt; (*b*) satagant, audito in pertractandis negotiis virorum peritorum ac consultorum suorum consilio, eas tituli possessionis formas adhibere, omnesque prescriptiones servare, quae legibus singulorum Statuum respondeant, quaeque ecclesiasticorum bonorum administrationi, conservationi ac plenae in posterum transmissioni faveant; (*c*) normas quas iudicaverint de bonis ecclesiasticis administrandis opportunas, statuant.

Art. 7. — Annua sustentatio utriusque Episcopi consistet in praestationibus ad instar cathedratici, quae iuxta aequitatem ab Episcopo, audita voce suorum consultorum, determinabuntur, quasque singulae ecclesiae Ruthenorum Ordinariatuum solvere tenentur. Rectores ecclesiarum respondere tenentur de exacta solutione harum praestationum et aliarum ab Episcopo eiusque consultoribus determinandarum, pro Seminario, orphanotrophio, missionibus, etc.

Art. 8. — Sicut in initio huius decreti declaratur, Ordinarius pro fidelibus oriundis ex Galicia sedem suam habeat Philadelphiae Pa., alter vero Homestead Pa.; pro commoditate tamen et utilitate tum cleri, tum curiarum duorum Ordinariatuum, sacerdos ruthenus domicilium habere poterit Neo-Eboraci, qui munere fungens Vicarii vel delegati Ordinariorum, assistentiam praebebit fidelibus ruthenis, peculiariter autem sacerdoti-

bus illis qui vel Americam attingunt vel ex ea proficiscuntur, sed sub dependentia et voto Ordinariorum.

Art. 9. — Episcopi singulis quinqueniis plenam et accuratam relationem de statu personali, morali ac materiali missionum proprii ritus exhibeant Delegato Apostolico, qui eam transmittet ad S. Congregationem pro Ecclesia Orientali atque singulis saltem decenniis, ad sacra Apostolorum limina accedant, ut obsequium et oboedientiam suam Pontifici Summo praestent, eique rationem reddant de pastoralis muneris implemento, deque omnibus quae ad Ecclesiae suae statum et cleri populique mores ac disciplinam, animarumque sibi concreditarum salutem pertinent.

Art. 10. — Controversiae, si quae exoriantur inter Episcopum graecorutheni ritus et Episcopos latini ritus Statuum Foederatorum, deferantur ad S. C. pro Ecclesia Orientali.

Caput II

De Clero graeco-rutheno

Art. 11. — Cum necesse sit ut habeantur sacerdotes integrae vitae, zelo ac prudentia praediti, in scientiis sacris eruditi et politicis factionibus alieni, curent Ordinarii, ut data opportunitate, saltem pro utroque Ordinariatu erigatur Seminarium minus et maius, pro clericis ritus graeci-rutheni educandis. Interim vero clerici isti frequentent Seminarium latinum ab Ordinario designatum, atque unum alterumve habeant sacerdotem sui ritus, qui eos ritus liturgiamque propriam bene ac diligenter edoceant. Ad subveniendum clericorum educationis expensis, tum rectores ecclesiarum, tum ipsae ecclesiae ritus graeco-rutheni in Statibus Foederatis Americae septentrionalis contribuant. Enixe Ordinarii commendent clero fidelibusque pium opus vocationum ecclesiasticarum, curentque ut sacerdotes, praesertim parochi, pueros, qui indicia praebent ecclesiasticae vocationis, a saeculi contagiis arceant, ad pietatem informent, primis litterarum studiis imbuant, divinaeque in eis vocationis germen foveant.

Art. 12. — Antequam habeatur numerus sufficiens presbyterorum graecoruthenorum, qui in Statibus Foederatis educati fuerint, si providenda occurrat de suo rectore aliqua missio Ruthenorum vel vacans vel noviter erecta, Ordinarii postulent

sacerdotes ab Episcopis ritus graeco-rutheni Galitiae vel Hungariae vel Jugoslaviae per tramitem S. Congregationis pro Ecclesia Orientali. Illi vero sacerdoti qui proprio marte, neque ab alterutro Episcopo graeco-rutheno vocatus, neque a S. Congregatione missus, illuc perrexerit, Episcopus graeco-ruthenus nullas concedere potest facultates, sive celebrandi Sacrum sive administrandi Sacramenta, sive munia ecclesiastica quomodocumque obeundi. Interim, sicut iam pluries statutum est, sacerdotes ritus graeco-rutheni, qui in Status Foederatos Americae septentrionalis proficisci et commorari cupiunt, debent esse coelibes.

Art. 13. — Sacerdotes pecuniam quaerentes, vel in fide ac moribus vacillantes, vel ebrietati faventes, nullo modo mittantur nec admittantur in Americam; et si tales inveniuntur, quantocius dimittantur: qui dimissi, nisi paruerint, poenis canonicis, non exclusa suspensione a divinis, coërceantur.

Art. 14. — Quilibet sacerdos, ex Europa proveniens et in Statibus Foederatis Americae septentrionalis commorans pro fidelium ritus graecorutheni spirituali cura, manebit incardinatus dioecesi originis, nisi, servatis de iure servandis, incardinetur ab alterutro Ordinario graecorutheno Statuum Foederatorum. Interim tamen Episcopus originis iurisdictionem in eum nulli modo exercebit, sed praedictus sacerdos unice pendeat a iurisdictione Episcopi graeco-rutheni. In patriam redire aut revocari supradicti sacerdotes nequeant sine expressa licentia sui Ordinarii graeco-rutheni ritus Statuum Foederatorum in scriptis concedenda. Episcopi originis respondere debent coram S. Congregatione pro Ecclesia Orientali si tales sacerdotes sine scriptis ab alterutro Ordinario graecorutheni ritus Statuum Foederatorum admittant.

Art. 15.—Omnes rectores paroeciarum et missionum graeco-ruthenarum in Statibus Foederatis amovibiles sunt ad nutum Ordinariorum graecorutheni ritus. Amoveri autem non poterunt absque causis gravibus et iustis.

Art. 16. — Datur tamen facultas presbytero amoto recursum interponendi, in devolutivo, contra decretum remotionis, ad S. C. pro Ecclesia Orientali.

Art. 17. — Sustentationi sacerdotis provideant Ordinarii, salarium eidem adsignando, assumendum iuxta proportionem ex omnium Ecclesiae proventuum massa seu cumulo.

Art. 18. — Iura stolae et emolumenta sacri ministerii in singulis missionibus determinanda sunt ab Ordinariis graeco-ruthenis iuxta probatas diversorum locorum consuetudines.

Art. 19. — Ordinarii graeco-rutheni nonnisi in clerum et populum graeco-ruthenum iurisdictionem suam exerceant. Si tamen aliquo in loco exsistant fideles graeco-rutheni ritus, in eoque non sit missio constituta, aut nullus adsit presbyter eiusdem ritus, Ordinarii tunc debent iurisdictionem suam in fideles graeco-ruthenos presbytero latino loci communicare, certiorato Ordinario, quoad usque sacerdos graeco-ruthenus ibi habeatur.

Art. 20. — Meminerint sacerdotes se debere sanctiorem prae laicis vitam interiorem et exteriorem ducere eisque virtute et recte factis in exemplum excellere, si velint in salutem animarum suum ministerium proficere. Ideo frequenter ad Poenitentiae Sacramentum accedant, quotidie orationi mentali per aliquod tempus incumbant, Sanctissimum Sacramentum visitent, Deiparam Virginem colant, conscientiamque suam discutiant.

Art. 21. — Omnes sacerdotes debent tertio saltem quoque anno vel etiam frequentius, si opportunam habuerint occasionem, spiritualibus exercitiis per tempus a proprio Ordinario determinandum vacare; nec ab eis quisquam eximatur, nisi in casu particulari, iusta de causa ac de expressa Ordinarii licentia.

Art. 22. — Omnes speciali obligatione tenentur suo quisque Ordinario reverentiam et obedientiam exhibendi eamque fidelibus saepius inculcent.

Art. 23. — Sacerdotes studia praesertim sacra ne intermittant, et in sacris disciplinis solidam illam doctrinam a maioribus traditam et communiter ab Ecclesia receptam sectentur, devitantes profanas vocum novitates et falsi nominis scientiam.

Art. 24. — Expleto studiorum curriculo, sacerdotes omnes, nisi ab Ordinario ob iustam causam fuerint dispensati, examen singulis annis, saltem per triennium integrum in diversis sacrarum scientiarum disciplinis, antea opportune designatis, subeant secundum modum ab eodem Ordinario determinandum.

Art. 25. — Pariter saepius in anno, in singulis vicariatibus foraneis, diebus ab Ordinario praestitutis, conventus habeantur seu collationes de re morali et liturgica; quibus addi possunt

aliae exercitationes quas Ordinarius opportunas iudicaverit ad scientiam et pietatem clericorum promovendam. Si conventus haberi difficile sit, resolutae quaestiones scriptae mittantur, secundum normas ab Ordinario determinatas. Qui conventui interesse debent, deficiente conventu, scriptam casuum solutionem aliusve quaestionis expositionem mittere debent, nisi ab Ordinario expresse antea exemptionem obtinuerint. In collatione officiorum ratio habeatur eorum qui, ceteris paribus, in supradictis periculis vel collationibus magis praestiterunt.

Art. 26.—Gravi obligatione tenentur parochi, quasi-parochi missionariique diebus dominicis ceterisque per annum festis de praecepto fidelibus, brevi Evangelii aut alicuius partis doctrinae christianae explanatione, verbum Dei nuntiandi necnon catholicam fidelium institutionem curandi, praesertim puerorum, secundum instructiones ab Ordinario receptas. Qui si negligentes reperti fuerint, pro gravitate culpae puniantur.

Art. 27. — Iuxta opportunitatem, Ordinarii graeco-rutheni ritus sacerdotes saltem praecipuos tum saeculares, tum religiosos propriae iurisdictionis congregent semel saltem in anno, ut possint ex singulorum experientia et consilio deducere quae sint perfectius ordinanda.

Caput III

De fidelibus graeco-ruthenis

Art. 28. — Fideles graeco-rutheni tenentur frequentare ac libenter sustentare suas proprias ecclesias, ac observare praescripta sui ritus. Tamen in regionibus ubi desunt ecclesiae ac sacerdotes proprii ritus et ubi propter longinquitatem ecclesiae suae non eam possunt nisi cum gravi incommodo adire, debent, ut praeceptis Ecclesiae satisfaciant, Missam audire in ecclesia catholica alterius ritus, nec non Sacramenta accipere a presbytero alterius ritus.

Art. 29. — Frequentatio ex parte graeco-ruthenorum, etiam continua, ecclesiarum ritus latini, non inducit mutationem ritus. Circa transitum ab uno ritu ad alium, normae rite observentur a S. C. pro Ecclesia Orientali datae per decretum "Nemini licere" die 6 Decembris 1928. Idcirco fideles graeco-rutheni propter transitum ad alium ritum, petitionem ad Delegatum Apostolicum mittant, et simul exponant veraciter causas canonicas, quae eumdem transitum suadere videntur. Satius vero

erit si hanc petitionem ad eumdem Delegatum Apostolicum transmittant per tramitem proprii Ordinarii.

Art. 30. — Non licet sacerdotibus ritus latini quempiam graeco-ruthenum ad latinum ritum amplectendum inducere contra vel praeter canonica praescripta quae transitus ritus moderantur.

Art. 31. — Fideles latini, etiamsi adsit presbyter latini ritus, apud sacerdotem graecum-ruthenum ab Ordinario suo adprobatum, peccata sua confiteri et beneficium sacramentalis absolutionis, valide et licite obtinere possunt. Item, fideles graeco-rutheni peccata sua confiteri possunt apud sacerdotem latinum ab Episcopo suo adprobatum. Presbyteri vero latini absolvere non possunt fideles graeco-rutheni ritus a censuris et casibus reservatis ab Ordinario graeco-rutheno statutis, absque venia eiusdem. Vicissim idem dicatur de presbyteris graeco-ruthenis quoad censuras et reservationes statutas ab Ordinario latini ritus. Ad devitandas vero difficultates, quae frequentiores in praxi occurrent, Ordinariatus omnes a se reservatos casus, si qui sint, sibi invicem communicent.

Art. 32. — Omnibus fidelibus cuiuscumque ritus datur facultas ut, pietatis causa, Sacramentum Eucharisticum quolibet ritu confectum suscipiant; ac insuper, ubi necessitas urgeat, nec sacerdos diversi ritus adsit, licebit sacerdoti graeco-rutheno ministrare Eucharistiam consecratam in azymo; et vicissim sacerdoti latino ministrare in fermentato; at suum quisque ritus in ministrando servabit.

Art. 33. — Quilibet Orientalis valide ac licite praecepto communionis paschalis satisfacit etiamsi alieno ritu communicet.

Suadendum tamen est ut suo quisque ritu et in propria paroecia fideles praecepto communionis paschalis satisfaciant: qui vero in aliena paroecia satisfecerint, curent proprium parochum de adimpleto praecepto certiorem facere.

Art. 34. — Sanctum Viaticum moribundis ritu proprio a manibus proprii parochi accipiendum est; sed, urgente necessitate, fas esto a sacerdote quolibet illud accipere; qui tamen ritu suo ministrabit.

Art. 35. — Funerum celebratio ac emolumentorum perceptio in familiis mixti ritus, ad parochum illius ritus pertineant, ad quem defunctus pertinebat.

Art. 36. — Ad vitanda gravia incommoda quae inde Ruthenis evenire possent, facultas eis fit festa et ieiunia observandi iuxta consuetudinem locorum in quibus degunt; quae observantia minime inducit mutationem ritus. Quoad Missam audiendam diebus festis in utroque ritu in eamdem diem incidentibus, ipsi sacrae liturgiae in ecclesia sui ritus, si in loco exsistat, interesse tenentur, ad adimplendum praeceptum ecclesiasticum.

Art. 37. — Adsociationes fidelium ritus graeco-rutheni sint sub vigilantia Ordinariorum, qui sacerdotem moderatorem nominent, ne forte abusus circa doctrinam, mores, disciplinamve in eis irrepant. Ideo laude digni sunt fideles qui sua dant nomina adsociationibus ab auctoritate ecclesiastica erectis vel saltem commendatis; caveant autem ab adsociationibus secretis, damnatis, seditiosis, suspectis aut quae student sese a legitimae auctoritatis ecclesiasticae vigilantia subducere.

Pariter diaria, folia vel libelli periodica catholica sint sub vigilantia Ordinarii, nec in eis sine eius consensu sacerdotes scribant vel eadem moderentur.

Caput IV

De matrimoniis inter fideles mixti ritus

Art. 38. — Matrimonia inter catholicos graeco-ruthenos et latinos non prohibentur; sed ad vitanda incommoda, quae ex rituum diversitate in familiis evenire solent, uxor in ineundo matrimonio aut eo durante, ad ritum viri transire potest. Matrimonio autem soluto, assumendi proprii ritus originis libera est ei potestas.

Art. 39. — Matrimonia tum inter fideles graeco-ruthenos, tum inter fideles mixti ritus, servata forma decreti "Ne temere" contrahi debent, ac proinde in ritu mulieris a parocho mulieris benedicenda sunt.

Art. 40. — Dispensationes matrimoniales in matrimoniis mixti ritus, si quae sint dandae vel petendae, dentur et petantur ab Episcopo sponsae.

Art. 41. — Nati in regione Statuum Foederatorum Americae septentrionalis ex parentibus diversi ritus, ritu patris sunt baptizandi; proles enim utriusque sexus sequi omnino debet patris ritum.

Art. 42. — Baptismus in alieno ritu ob gravem necessitatem susceptus, cum nimirum infans morti proximus esset, vel natus esset in loco in quo, tempore nativitatis, parochus proprius patris non aderat, ritus mutationem non inducit: et sacerdos, qui baptizavit, proprio parocho testimonium baptismatis remittere debet.

Art. 43. — Infantes ad eius parochi iurisdictionem pertinent, cuius ritus est eorum pater, exceptis natis ex illegitimo thoro, qui sequuntur ritum matris.

Haec omnia Ssmus Dominus Noster Pius Div. Prov. Papa XI, referente infrascripto huius S. Congregationis Cardinali Secretario in audientia 9 Februarii vertentis anni, rata habuit ac confirmavit, praesensque decretum ad decennium valiturum edi iussit.

Contrariis quibuscumque non obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis pro Ecclesia Orientali, die 1 Martii anno 1929.

ALOISIUS CARD. SINCERO, *Secretarius.*

L. * S.

H. I. Cicognani, *Adsessor.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman document for the month is:

SACRED CONGREGATION FOR THE ORIENTAL CHURCH publishes a decree in which are laid down canonical regulations to be observed by Catholics of the Greek-Ruthenian rite in the United States. The legislation affects bishops of the Greek-Ruthenian rite in America as well as the clergy and faithful of the same rite, and are to be in force for ten years.

APOLOGETICS FOR THE DAY.

In the London *Tablet* of 11 May, 1929, Father Tristram contributes an interesting article on a destroyed letter of Cardinal Newman. The article is occasioned by a statement of Mr. Robert Dell in *The National and Athenæum* to the effect that Mr. Wilfrid Ward burned a letter from Cardinal Newman to the late Lord Emly in which Newman said that if he had known before he became a Catholic what the Catholic Church was like on the inside, he would never have had the courage to join it. Father Tristram corrects Mr. Dell on the facts of the case and advances a probable theory as to the contents of the letter. Those of our readers who are interested in the running down of misstatements should make careful note of the article just mentioned, as no doubt we shall have this story reappearing over and over again from time to time for years to come.

* * *

By founding a Converts' League with branches throughout the United States, the Catholic Daughters of America have initiated a movement which will be watched with great interest. After the first branch had been established by Court District of Columbia, No. 212, the National Convention of 1927 passed

a resolution adopting the Converts' League as a national activity of the organization. A pamphlet on the procedure to be followed in founding a branch and a letter on the subject from the Supreme Regent have been mailed to each of the one thousand Courts in the U. S., Canada and Porto Rico.

* * *

The Priests' Club mentioned in our June issue, which may now be identified as the work of the Harrisburg Apostolate, makes this interesting announcement:

"We have recently sent out from our office a letter to eight hundred non-Catholic Clergymen within the confines of the Harrisburg Diocese. We went through three telephone books and checked off every name of a clergyman. At the same time we sent a copy of a pamphlet, *Politics and Religion,* which was gotten together twenty years ago by Bishop McDevitt, when he was Superintendent of Schools in Philadelphia. . . . We give here our letter to the clergymen:

THE HARRISBURG APOSTOLATE
Box 323
Carlisle, Penna.

Reverend and dear Sir,

The clergy are the leaders of the people. They have been in every age: they are the leaders of thought to-day. It is so in my Church (Roman Catholic): I feel it is the same in yours.

With no idea of questioning your religious convictions, may we presume to bring before you, as a leader among your people, the position we take on the questions of the day?

I am taking the privilege of mailing you under other cover a pamphlet which was printed twenty years ago, and of which I had a reprint made in the hope that you might find it interesting. Many of the clergy have read it and have told us of their pleasure.

I shall consider it a pleasure to send to you each month a pamphlet dealing with other issues of the present day. I would ask you to fill out the enclosed blank and send it to me in the enclosed envelope. We shall pay the postage. This service shall be entirely free of charge.

I assure you, Reverend Sir, that the pamphlets that we send out will always be dignified, for we shall always be thoughtful of your dignity as a clergyman and also of the dignity of the subjects treated.

I am fully convinced that the day's great necessity is coöperation among all clergymen to fight against our common enemies, indifference and atheism.

I am
Your brother in Christ,

REV. JOSEPH SCHMIDT.

* * *

A correspondent draws attention to the fact that the German Catholic weekly, *Das Neue Reich,* has formulated the following policy for German Catholics in their relationship toward those outside the faith.

All our dealings with Protestants must be dominated by justice and charity.

We must always bear in mind that the present Protestant generation are the victims and not the cause of the separation that occurred in the sixteenth century.

We should fight for truth, but we should fight dispassionately, objectively, courteously.

We must be more anxious to understand our opponent than to refute him. We must make every effort to appreciate his views, his difficulties, his questions. Truth will triumph only if charity prepare the way. Every exhibition of pride and impatience should be scrupulously avoided. We should never find satisfaction in the failures and difficulties of non-Catholics. The decline of Christianity in their camp can never mean a gain for us.

Justice and charity demand a delicate regard when we pass judgment upon whatever concerns other denominations. No statement should be made in their disfavor which cannot be proven with irrefutable arguments.

Scandals in the other camp should not be capitalized. They should be covered with the mantle of charity. St. Augustine tells us that in every vocation and in every religion there are *ficti*, i. e. persons who deny in their lives the principles they profess with their lips. And Pope Benedict XIV warns us: "We have as serious an obligation to practise evangelical meekness and Christian charity as we have to champion truth. Whoever violates these virtues shows that truth is not his principal concern."

Protestants may be and should be considered and called Christians. They have a right to that title according to Canon 87. They should be recognized as brothers. According to St. Augustine we should address even the most cantankerous of our opponents with the words, "No matter what you may say and no matter how much

you may hate, you are my brother—good or bad, whether you will it or not, you are my brother." This holds all the more of the sincere, truth-seeking Protestants who are in the vast majority.

We should have no hesitancy in allowing Protestants the religious titles to which they lay claim, after the example of Cardinal Mercier, who wrote of the Archbishop of Canterbury and not of the Anglican "Archbishop."

* * *

Catholic Truth, the organ of the C. T. S. of London, draws attention to the fact that there is a pamphlet rack on the British warship "Rodney", and that during the last commission 400 pamphlets were sold. There is also a library of Catholic books and a Catholic reference library stocked with books paid for by members of the ship's company.

A pamphlet rack has also been installed for the use of men in the naval service at Gibraltar and another at Malta.

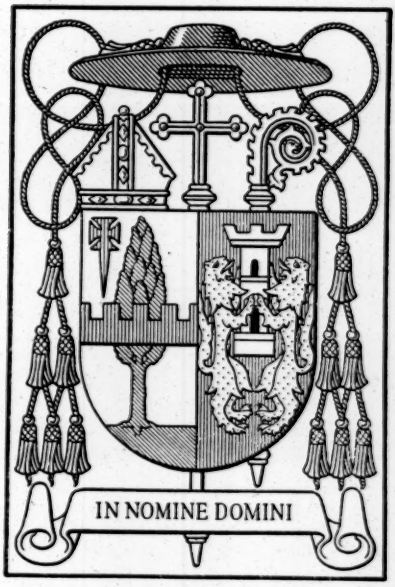
* * *

The College of New Rochelle has established a Council of Debate, whose speakers describe important events and personalities in the history of the Catholic Church. Two or three groups are trained to discuss each subject, a group being composed of five speakers—a chairman and four lecturers. Each speech lasts from ten to twelve minutes, making the whole lecture from fifty to sixty minutes duration. These lectures have been given before eighteen assemblies during the past scholastic year—women's clubs and sodalities.

* * *

Some of our readers recall the Conference of priests associated with the non-Catholic mission movement in the U. S. A., held at Washington in 1904. The proceedings of the Conference were published in a volume, now rather rare. It contains some interesting papers which bear upon various aspects of the Apologetic problem so much under discussion at the present day.

RECENT EPISCOPAL ARMS.

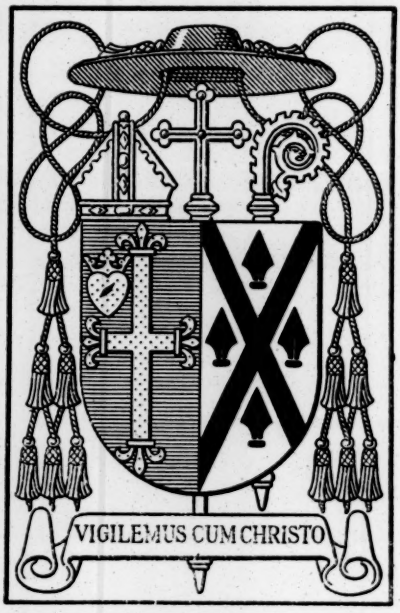


I. ARMS OF THE BISHOP OF BOISE.

Two coats impaled. A: Silver, a tree on a terrace vert, debruised by a fess battled gules, and in dexter chief a cross formy-fitchy of the last (See of Boise). B: Gules, two gold lions holding a silver tower (Kelly). The arms of the diocese have already been explained in the REVIEW.[1] Bishop Kelly uses the family arms of the Kellys of Hy-Maine. O'Hart's blazon of this coat calls for a green terrace, and chains descending from the tower, which are obviously late additions; Burke's several blazons omit these two details; neither, however, makes any mention of the absurd "chief" which appears on the shield in the colored illustrations of arms which disgrace most of the current popular histories of Ireland. This chief, I am convinced, is due to a misreading, by an heraldically illiterate draughtsman, of one of the several Kelly crests—he frequently fails, in other instances, to realize that a crest and a shield are two quite different heraldic entities. I cannot too strongly caution amateur designers of prelatial arms

[1] Vol. LX, No. 3, p. 303.

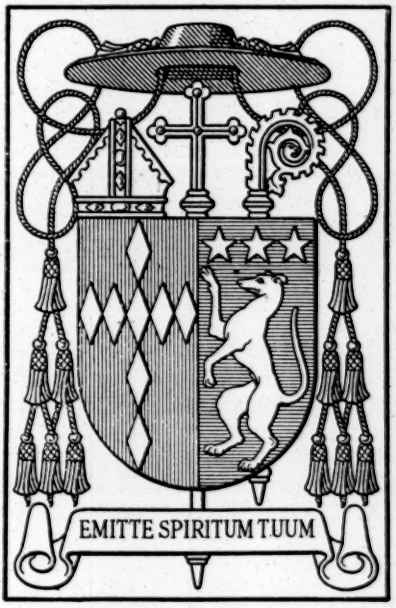
against using these colored illustrations as a reputable "source". Recently in my own work I had occasion to consult them. They usually run twelve shields to a plate. On Plate 21, where the coat I was studying appeared, of the twelve shields displayed those of Coogan, Walsh, Buckley, Stevens, Coppinger, McCabe, Cantwell, and Shields, were flagrantly incorrect—in other words, this single page was seventy-five per cent in error.



II. Arms of the Bishop of Duluth.

Two coats impaled. A: Azure, a gold cross the arms ending in fleurs-de-lis and in the canton a crowned heart of gold, wounded gules (See of Duluth). B: Silver a saltire between four spear-heads sable (Welsh). The diocesan coat is in the old French colors of blue and gold and the cross terminates in fleurs-de-lis in honor of the first French missioners in that region. The crowned and wounded heart expresses the dedication of the Cathedral Church to the Sacred Heart. The Bishop uses the Welsh family coat, changing, however, its four

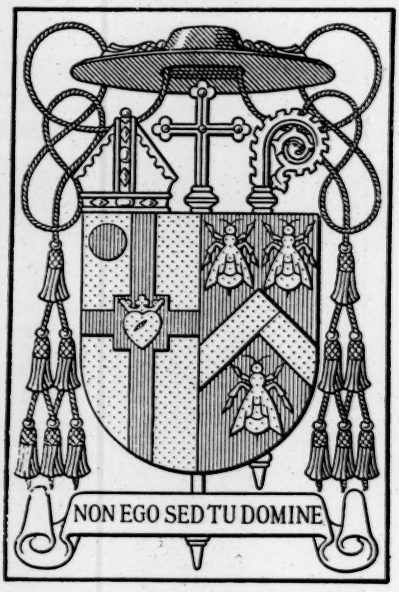
annulets, or rings, to the spear-heads of St. Thomas the Apostle, his name Patron.



III. Arms of the Bishop of Raleigh.

Two coats impaled. A: Gules, a cross throughout of eight silver lozenges conjoined, four in pale (See of Raleigh). B: Azure, a silver greyhound rampant and in chief three silver mullets (Hafey). The arms of the diocese are based on those of Sir Walter Raleigh (now rapidly becoming familiar to smokers of a new brand of cigarettes!). In the original coat the lozenges are conjoined to form a "bend" or diagonal stripe across the shield; for the diocese the bend has been turned into a cross, as was done with the Lafayette and Monterey coats for the sees of those names. For "Hafey", armorials failing, I appealed to my friend Professor F. N. Robinson of Harvard, who wrote: "The name appears in Gaelic as O H'Éamhaigh, O H'Éamhthaigh, and O H'Éimhaigh. The underlying words seems to be the adjective *éimheach*, 'swift'." I therefore used the greyhound, which is perhaps the swiftest animal that appears in heraldry. The three mullets, or stars,

are from the arms of the family of the prelate's mother, Mulcahy, and the arrangement of the several charges is the same as in the latter coat where the mullets appear above a lion rampant.



IV. ARMS OF THE BISHOP OF AMARILLO.

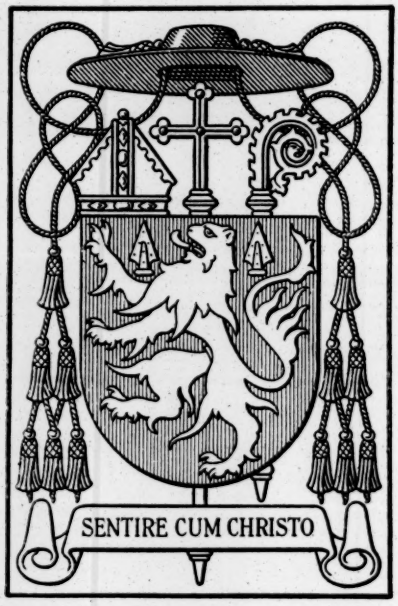
Two coats impaled. A: Gold, on a cross quadrate in the center gules, a crowned heart of gold wounded gules, in the canton a roundel also gules (See of Amarillo). B: Gules, between three bees a builder's square as chevron, all gold (Gerken). In the diocesan coat, as the name "Amarillo" means "yellow," the field is of gold, its heraldic equivalent; the Cathedral dedication is to the Sacred Heart; the red roundel is from the arms of our present Holy Father who erected the diocese. The Bishop's personal insignia express two genealogical facts: the builder's square that he comes from a family of craftsmen, the bees that his grandfather was a soldier of Napoleon; and the coloring was chosen because the Napoleonic bees are always of gold on red. In regard to the

red roundel on the diocesan coat, it is a pity that the arms of our Holy Father, Piux XI, and of his predecessor, Benedict XV, are often misunderstood by designers of American prelatial coats. The black eagle on gold, which appears on the arms of both Popes is simply the old imperial, Ghibelline badge, added to the original family coat for purely political reasons (at a time when it was useful, in Italy, to show to which party, Guelf or Ghibelline, one adhered), and allowed to remain there for historical reasons, after it had ceased to serve a practical purpose. Many hundreds of Italian coats are still thus decorated, just as many still retain the gold fleurs-de-lis of the Guelfic faction. To a trained herald it has no other possible significance than that stated, despite the fanciful explanations of a few modern "heraldic astrologers" who seem to regard heraldry as a branch of sentimentalism akin to the "Language of the Flowers". Now this Ghibelline badge of the black eagle on gold also appears, and precisely for the same reason, on the arms of Clement III, Innocent XI, Alexander VIII, Clement XIII, and Pius VI, as well as on those of Benedict XV and Pius XI. Therefore, for a designer to use this eagle on a prelate's coat to indicate his homage or devotion to either Benedict XV or Pius XI is a confession of ineptness, for in so doing he has chosen a general, unidentifying charge, without personal significance, instead of a specific, identifying one. In the case of Pius XI the significant and specific charges are the three red roundels, and despite the pleasant imaginings of the school of writers to which I have referred, these have nothing whatever to do with the fairly familiar pawnbroker's emblem—or, as they instinctively phrase it with more elegance, "the symbol of the Mons pietatis".

V. Arms of the Bishop of Eumenia, Auxiliary of Baltimore.

Gules, a silver lion and two gold spear-heads in chief (McNamara). There are some half-dozen variants of this fine coat; in some there are three spear-heads instead of two, in others they are arrow-heads, the tinctures of field and charges vary, and the lion is either crowned or uncrowned. In regard to the last detail, the student of heraldry will note that in cases

where we have essentially the same coat with a lion either crowned or uncrowned, the uncrowned version is invariably the



earlier. It is thus, for example, with the arms of the Kingdom of León.

PIERRE DE CHAIGNON LA ROSE.

HOLY COMMUNION WITHOUT CONFESSION.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is all very well to exculpate the younger generation. I affirm my belief that they are as good as those that went before them. But when I hear their hazardous (and the word is chosen deliberately) automobile escapades and their protracted "whoopee" night celebrations excused on the ground that they are nevertheless at the altar rail next morning, particularly if it be the first Friday or the first Sunday, I begin to think that, admitting all the undoubted advantages of frequent, even daily Communion, we may have gone too far in the freedom with which we admit young people to this privilege. I believe it is quite common to grant to lay people, old or young, permission to "receive" until their next Con-

fession, usually two weeks hence. Now, I am heartily in favor of the principle and the practice of frequent Communion. On the other hand, there is something to be said in favor of the penitent, of good old Irish or German stock, who, when advised and urged to frequent Communion, would balk at any more frequent reception than Easter and Christmas, on the plea—"Father, I am not worthy."

Have we sacrificed reverence for love? That could not be. But have we sacrificed reverence and love for observance that may be neither reverential nor duly regardful of the dignity of the Divine Presence? A permission to "receive" for a week, or two weeks, until the next Confession, may be granted to religious, or to men and women of mature age and reliability. But how about young folks, in college and out of college, who may be tempted to justify their indiscretions in the eyes of their associates, or their family, by appearing next morning as usual, after the night before? No ruling can be made. It is up to the confessor whether he should give so liberal a permission, unless he is morally certain it will not be abused.

EPISCOPUS.

ABOUT ADDITIONS TO THE MISSAL AND BREVIARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I learned of the new Mass and Office of the Sacred Heart from your June issue. At once I wrote a publisher to order a copy. He replied that his edition was exhausted and a new supply would arrive in three weeks: too late for this year. Can some arrangement not be made to help out shortsighted men like me? I do not read the *Acta*. But I like to be up to date with the Mass and Breviary. I heard of one publisher who hesitated to print the new Office because he believed that other publishers would do so and he might face a loss. The matter is one of convenience, not of profit.

Could we not have an official publisher for such occasional material, who would inform diocesan chancellors about new Masses and Offices. Might not chancellors send copies automatically (without written orders) to all of the priests in a diocese. The nominal bills might be paid at retreat time.

Or again, the service might be a gift to the priests of the diocese. Think of the cost involved in 17,000 letters ordering this new Office of the Sacred Heart, when every priest is obliged to have it.

I note that the Chancellor of the Archdiocese of New York mailed to the New York priests a copy of the revised Ordo for the whole octave. This is service. I feared the prospect of mutilating your June issue to get the Ordo for use while I was travelling.

I do not know whether or not THE ECCLESIASTICAL REVIEW could undertake for its subscribers the plan that I am suggesting. In any case we need a correction of the costly and uncertain methods now in vogue. Let us have a designated publisher. Let us receive new Masses and Offices automatically. Let us put an end to waste and help the clergy to be up to date. Meantime, I have to borrow a copy of the new Office from a neighbor or fail to read it at all this year.

FIDELIS.

IS GELATINE AN ABSTINENCE FOOD?

Qu. A question arose the other day when ordering a meal. My friend objected to gelatine on a day of abstinence, because it is an animal product. For myself, I had never questioned its licitness, or rather, it had never occurred to me to question it. On further inquiry, I find that in some homes it is served on abstinence days, and in others it is not. Is gelatine permitted on days of abstinence?

Resp. Gelatine is permitted on days of abstinence. While the original substance is taken from animals, scientific analysis of the food product called gelatine shows that a chemical change is effected and a new substance results which cannot be included in the abstinence prohibition.

GOSSIPING ABOUT PUBLIC OFFICIALS.

Qu. What about the assertion that a public official has acquired wealth in a dishonest way? This is merely repeating a rumor, and has no basis in actual authentic information. The practice is, as you know, quite common.

Resp. If it is merely repeating a rumor, it is wrong to do so. If it is asserted as a fact, then of course it is a greater wrong and against justice.

The practice is quite common. Those who start the rumor certainly sin grievously. Those who spread it, do so maliciously or thoughtlessly, believing it or not, as the case may be. The people have a right to know the integrity of an official, and the airing of a charge gives him a chance to clear himself with all fair-minded people.

The effects of such statements is hard to estimate. Both assertions and denials are equally accepted and rejected.

ATTACKING A PHYSICIAN'S REPUTATION.

Qu. In how far is it an offence against charity or justice (reputation) to say that a certain physician erred in treating a patient? The statement may be based on what others say or on one's own impression about a patient in one's family.

Resp. No physician is infallible, or supposed to be. That he misjudged a case need not surprise anyone, or even materially hurt him. Even physicians themselves do not hesitate to say that another physician has mistaken the case. Lay persons cannot be at fault if they do likewise—especially on a physician's word—or on the evidence of plain facts.

Sometimes the mistake is due to carelessness or incompetence. Persons certainly have a right, and sometimes a duty, to speak of this, so as to protect others from such a practitioner.

Physicians must realize that their reputation depends on their professional ability and service. The effect of such statements on a physician's practice is surprisingly small in most cases, however.

Of course persons making a statement that a physician erred should be sure of the truth of what they say. Often they speak out of bitterness and grief, when right or wrong. If wrongly, justice requires reparation.

If the practitioner is a capable, conscientious physician, it would certainly be against charity to tell the facts.

INCENSE AT MISSA CANTATA.

Qu. Is it ever permitted to have incense at a Missa cantata and *sine ministris*? I understand that the matter was treated in the *Nouvelle Revue Théologique* of January 1929. Evidently some priests must have practised this, though it seems to be forbidden.

Resp. All ceremonials agree that it is forbidden to use incense at a high Mass celebrated without deacon and subdeacon. (See *Baltimore Ceremonial*, ninth edition, first lines of page 72.)

The quinquennial faculties of our American Ordinaries, however, give them power to dispense from this austere prohibition.

"Permission to use incense in high Mass celebrated without deacon and subdeacon, on doubles of the first and second class, on Sundays, and in high Masses celebrated during Exposition of the Blessed Sacrament and at altar of Exposition."

FORM OF CASSOCK.

Qu. What is the proper form of the cassock for a secular priest engaged in ordinary parish work? A gathering of clergy nowadays exhibits a charming variety in the style and cut of cassock that might not have been thought possible in such a simple garment. There is the old-fashioned, common or garden variety, without any frills or tucks, buttoned straight down from the collar to the shoe tops; then there is the kind that has a collar button only, with a sash, plain or frilled, at the waist; there is a variety that seems to bespeak ambition of prelacy, with a kind of cape or mozetta, and short over-sleeves; and still other specimens, with minor traits of sartorial individuality, so that to the less sophisticated the question often is suggested—Do they all belong to the Latin rite?

Resp. In regard to the dress of secular priests, the Code simply declares that it should be decent and regulated by local customs and the prescriptions of the Ordinary: "Omnes clerici decentem habitum ecclesiasticum, secundum legitimas locorum consuetudines et Ordinarii loci praescripta, deferant" (Can. 136, § 1).

The Third Plenary Council of Baltimore (No. 77) requires that all priests should wear the "vestis talaris" (cassock) at home and in church. "Volumus itaque et praecipimus, ut

omnes . . . domi agentes vel in templo veste talari, quae clerico propria est, semper utantur."

Except for the length of the cassock, however, which must extend to the heels (vestis *talaris*), and its color, which is black for priests who are not prelates, the Church has not enacted any law. The style and cut of our black cassock is therefore susceptible of some variety, not according to individual taste or fancy, but conformably to the legitimate custom of a country or diocese, and to the regulations made by the Ordinary.

THE "GILLIAM SUSPENSION" OPERATION IS LICIT.

Qu. In operations for retroversion of the uterus, is the so-called "Gilliam Suspension", in which the ligaments are brought through and sutured to the abdominal muscular wall on either side, permissible in women of childbearing age; or is this what is meant by "ventro-fixation", which is forbidden in the surgical code for Catholic hospitals? If it is forbidden, please state reasons why.

Resp. The operation known as the "Gilliam Suspension" is a perfectly licit operation. It is designed to correct the position of the uterus, and effectively promotes childbearing and has no untoward after-effects such as a tendency to induce abortion. It is not the same as ventro-fixation.

The operation called "ventro-fixation" has the same intent—to make possible or facilitate childbearing and relieve distress. And, of course, as such there is no objection to it. But, according to Dr. Lee, this operation has a tendency to cause trouble and abortions. A new ligament is formed, hence the bad results. Dr. Lee does not think well of it—and this probably explains the declaration of the surgical code that it is illicit. Doctors and surgeons, Catholic, declare that they have had cases in which this operation resulted in repeated normal pregnancies and deliveries. They wonder if the new ligament formed, or whether the "ventro-fixations" which were followed by untoward effects, were skilfully performed.

However, the "Gilliam Suspension" is the surer and unquestionably licit operation.

POSTURE OF CONGREGATION DURING LOW MASS.

Qu. Kindly indicate the meaning or rather the value of the rubric, "Circumstantes in Missis privatis semper genua flectunt, etiam tempore Paschali, praeterquam dum legitur Evangelium" (*Missale*, Rubr. Gen., XVI, 2).

This question is suggested by the item published in your issue of September 1928, page 307. No doubt if the question about the posture at low Mass were sent to Rome, the answer would be "Servetur rubrica 'Circumstantes'." In my opinion it is impossible to understand why there should be so many disputes and explanations about a rubric which is so precise and plain as "Circumstantes". Even if it be only directive, it must have a greater force than the opinion of any rubricist or bishop. There should be uniformity at Mass; but that can be obtained only if this rubric is observed everywhere.

Resp. The rubric in question is by no means so precise and plain. What is a "Missa privata"? It has various meanings in the rubrics of the Missal. Even rubricists contradistinguish rather than give an exact meaning. The nearest they come to it is to call it a "Missa lecta" or low Mass. As the Editor said, there is an almost universal custom in existence. Hence we have uniformity, at least in countries where there are pews in the church. In other countries the faithful stand all through Mass except at the Consecration and Communion, and this for good and sufficient reasons. Rome recognizes many customs that are at variance with the Mass rubrics. Certainly the posture as described is accepted and is as uniformly practised as may be hoped for. It is a considerate interpretation and conduces to worthy assistance at Mass. Absolute uniformity is morally impossible.

Ecclesiastical Library Table

RECENT THEOLOGY.

The recent agreement between the Holy See and the Italian government has awakened deep interest in questions concerning the theological basis and the extent of the Pope's sovereignty, both in the spiritual and in the temporal sphere. In the *Irish Ecclesiastical Record,* April 1929, under the heading "Temporal Power or Power in Temporals—Which? or Both," the Rev. R. Hull, S.J., emphasizes a very important distinction that is often disregarded through want of precision in terminology. The Pope's *power in temporals* is the authority he enjoys over things of the temporal order, by virtue of his office of Sovereign Pontiff. Nowadays, this power is commonly held to be only *indirect*—that is, based on and limited by the connexion the temporal matters in question have with the spiritual order, in which the Pope is supreme. It extends to the temporals of all baptized persons. The Pope's *temporal power,* however, is the civil authority he possesses over the territory of which he is the temporal monarch and over its inhabitants. As Father Hull shows very clearly, the theoretical justification of this temporal power, though often stated in the form of a single argument, in reality is based on two moral necessities—namely, immunity from all civil authority is necessary in order that the Pope may be unhampered in the exercise of his supreme spiritual power, and territorial sovereignty is necessary in order that Christ's Vicar may enjoy immunity from all civil authority.

In the March 1929 issue of the same periodical Father Hull writes on "The *Unam Sanctam* of Boniface VIII." This famous bull, with its doctrine of the "two swords", the writer claims, was based on the treatise *De Ecclesiastica Potestate,* by Aegidius Romanus; hence, its teachings must be interpreted in accordance with the views defended in this treatise. In regard to the doctrinal content of the Bull, Father Hull distinguishes between the formal definition it embodies and the accessory matter. In the course of the Bull, he says, it is declared that the Pope is invested, by virtue of his office, with *direct* temporal authority over all the kingdoms of the world,

so that civil rulers are only his agents. However, this part of the document is not an *ex cathedra* pronouncement; hence, no difficulty regarding papal infallibility is involved in the fact that the doctrine of direct power is rejected by the majority of modern theologians, who attribute to the Sovereign Pontiff only an *indirect* power in temporals. But the formal definition of the "Unam Sanctam" merely attributes to the Pope supreme power over temporals, without determining its precise nature. Thus the *ex cathedra* part of the Bull is quite reconciliable with the present-day view of the question, despite the fact that in the body of the document Boniface VIII propounded the doctrine of direct papal sovereignty in temporals.

It may not be out of place to remark that some modern theologians of the highest standing interpret the "Unam Sanctam" differently from Father Hull. For example, Schultes, O.P., (*De Ecclesia,* p. 353) asserts that, throughout the entire Bull, Boniface attributes to the Pope only indirect power in temporals.

In an article entitled "Papst-König" in *Stimmen der Zeit,* April 1929, the Rev. E. Przywara, S.J., ingeniously applies the scholastic phrase *opus operatum* to the papacy, as being a divinely established institution that preserves the supernatural life of the Church, irrespective of the personal qualities of the individual holding the office.

In his book *New Testament Witness to St. Peter* (Sheed and Ward, London, 1928) the Rev. V. McNabb, O.P., collates and analyzes those passages of the New Testament that have a bearing on the primacy of St. Peter. His treatment of the multitude of texts is quite thorough; though at times he seems to overestimate the probative value of some of the incidents related in Sacred Scripture—for example, the circumstances of the washing of Peter's feet before the Last Supper.

One of the most earnest desires of the Catholic Church today is to lead back to the unity of faith and of obedience the millions who constitute the separated Eastern churches. It is quite natural, therefore, that a considerable amount of literature bearing on these religious bodies—especially on the so-called "Orthodox" Church, which embraces the greater number of the dissenting Oriental Christians—should be produced.

Writing in the *Dublin Review,* January 1929, on "Rome's Efforts toward Reunion," G. Robinson recounts the many endeavors of the Holy See, especially during the last five pontificates, to effect the return to Catholicity of these separated churches. The writer deplores, as one of the greatest obstacles to reunion, the attitude of many Latin Catholics in regarding the Oriental rites as inferior to their own, and as merely tolerated by the Church. The true mind of the Church, as manifested by the declarations of the Popes, is that the Eastern rites are on a par with those of the Western Church. The article thus sums up the prospects of reunion: "How soon it (reunion) will arrive depends on the good-will of us Westerns; and good-will can come only by understanding; understanding depends on knowledge, knowledge on study. We cannot hope to understand anything so complicated as the East by intuition —Eastern theology, Eastern customs, the Eastern liturgy. We must study till there is no suspicion of contempt left in our minds, but only a deep admiration; till there is no longer any desire to graft on to the ancient Oriental rites Latin devotions as utterly unsuited to them as Oriental dress in a London street. Some of our most cherished and edifying devotions have no place in them—or should not have. It is sometimes said that many of our Western extra-liturgical devotions are developments, and that to be without them shows a want of vitality. Granted that this is so, they are developments of the Western spirit. Quite other would be the natural development of the Eastern spirit."

The Rev. M. Jugie, A.A., the author of the scholarly work *Theologia Dogmatica Christianorum Orientalium ab Ecclesia Catholica Dissidentium* contributes to the *Angelicum,* 1929, I, a paper entitled "De Beati Petri Apostoli Romanique Pontificis Primatu a Theologis Byzantinis Asserto." Although the Eastern schismatics of the present day allege the Catholic doctrine of the primacy of Peter and of the Roman Pontiff as the principal cause of their dissociation from Rome, history shows that in the beginning of the schism the motive assigned by the Orientals for their withdrawal from unity was the addition of the *Filioque* to the Creed, and the use of unleavened bread for the Eucharistic sacrifice by the Western Church. In fact, as Father Jugie demonstrates by copious citations, the Oriental

theologians who wrote both before and after the separation and the Byzantine liturgical books assert the jurisdictional pre-eminence over the universal Church of Peter and of his successors in the see of Rome. They did, of course, by the very fact of their separation on doctrinal grounds, implicitly deny the Pope's infallibility.

A somewhat similar theme is the subject of *The Eastern Churches and the Papacy* (Sheed and Ward, London, 1928) by the Rev. S. Hubert Scott, an Anglican clergyman. From a detailed examination of the writings of many early Oriental writers, the author concludes that the Eastern churches of the first centuries recognized the primacy of the Roman Pontiff as a divinely granted prerogative. Although the work is not professedly polemic, the author occasionally takes to task scholars of his own denomination, especially Bishop Gore.

A series of historical researches under the general title *Greek Patriarchs and Roman Popes* is being undertaken by the Roman Institute for Oriental Studies. The first volume, which has just been published, is by the Rev. G. Hofmann, S.J. It is entitled *Samuel Kapasoules, Patriarch of Alexandria, and Pope Clement XI,* and relates the correspondence between the Pope and Kapasoules (who was ruler of the Alexandrian church from 1710 to 1723), which resulted in the latter making formal profession of the Catholic faith and taking the oath of allegiance to the Holy See. Father Hofmann furnishes photographic copies of the documents that establish beyond all question the fact of this transitory union between Rome and Alexandria.

The interest that the West is manifesting in Oriental Christianity is impelling members of the Orthodox Church to set forth their history and their doctrines in languages familiar to Western scholars. *L'Église Russe* by Brain-Chaninov (Grasset, Paris, 1928) is a history of the Russian Orthodox Church from the tenth century down to modern times. It aims especially to portray the circumstances that led to the rupture of this Church from Rome. *Das Orthodoxe Christenthum des Ostens* by an orthodox Russian priest, Dr. Stephen Zankow (Furche-Verlag, Berlin, 1928), presents an explanation of the Creed of his Church and an account of its customs, sacraments and sacrifice. The writer shows himself in sym-

pathy with the movement toward alliance with Protestantism that is gaining ground so alarmingly in the Orthodox communion.

A great diversity of views prevails as to how the prospects stand of a return of the Oriental schismatics in any considerable number to the bosom of the Catholic Church. In a paper entitled "Broken Bridges of the East," read at the 1928 Pax Romana Congress at Cambridge, and reprinted in the London *Tablet*, 29 Sept., 1928, A. Christitch takes a very hopeful view of the situation: "The Orthodox Christians are spiritually very near to us. They have retained a real priesthood and the seven sacraments; they have the right conception of a Church established by the Divine Founder as a visible unity. . . The Orthodox have to be shown the way to Peter; there is little else that we have to teach a believing Orthodox Christian".

A less cheerful attitude, at least as regards the Roumanian Orthodox Church, is taken by the Rev. L. Honoré, S.J., in the *Nouvelle Revue Théologique*, January 1929 ("Une Église Servante de l'État"). Due to the usurpation of ecclesiastical authority by the government, this Church has deteriorated, both doctrinally and morally, into a deplorable condition. Faith and fervor, which would conduce so effectively toward reunion with Rome, are sadly lacking; attendance at Mass and reception of the sacraments are neglected; divorce is rampant, even among the clergy.

Worthy of notice in connexion with the Eastern situation are the late Mgr. Mann's *The Early Russian Church and the Papacy*, and Bishop D'Herbigny's *East and West in the Unity of Christ*, both of which have recently been published by the English Catholic Truth Society.

The history of dogmas, especially as gleaned from patristic writings, is regarded by present-day scholars as an essential element of theological lore. This attitude is thoroughly Catholic, for it is based on the fundamental Catholic principle that divine tradition is just as important a component of the deposit of faith as is the written word of God. A masterly example of the Catholic use of tradition is the monumental *Histoire du Dogme de la Trinité*, by the Rev. J. Lebreton, S.J., the second volume of which has lately appeared. (Beauchesne, Paris,

1928). The period embraced by this volume is, roughly speaking, the second century of the Christian era. In the six books that make up this work, the author first delineates the various pagan religions of the time; then he details the many testimonies to the belief in the doctrine of the Holy Trinity that appear in the liturgies, the baptismal symbols, the prayers, and especially the writings of the Fathers from St. Clement to St. Irenaeus. The entire sixth book is devoted to the analysis of the Trinitarian doctrine proposed by the latter. Father Lebreton ably refutes those who claim that the notion of the Trinity was borrowed from pagan religions; and demonstrates that on the contrary the pure Christian tradition of the second century presented a Trinitarian doctrine identical with ours; while it was from outside sources—Hellenic or Judaic—that the subordinationism that infected certain ante-Nicene writers was derived.

The intimate connexion of St. Irenaeus with the Apostle St. John, and the deep knowledge he possessed of both Eastern and Western tradition render the writings of the illustrious second-century bishop of Lyons a most important source of Catholic doctrine. The well-known dictum of St. Irenaeus regarding the Roman Church: "Ad hanc enim Ecclesiam, propter potentiorem principalitatem necesse est omnem convenire ecclesiam, etc." is carefully analyzed by the Rev. J. Forget in the *Ephemerides Theologicae Lovanienses,* 1928 II ("Le Témoinage de Saint Irenée en Faveur de la Primauté Romaine"). Father Forget gives an adequate defence of the Catholic interpretation of these words and shows the weakness and the inconsistency of the arguments that have been adduced to rob them of their probative value as a testimony to the primacy of the Roman See. He declares that the strength of the passage is increased by the clause which immediately follows and which is often disregarded by apologists: "in qua semper ab his qui sunt undique conservata est ea quae est ab apostolis traditio." This clause, he points out, logically refers to "Ecclesia Romana", and not, as some non-Catholics have contended, to "omnis ecclesia."

In "St. Irenaeus and Original Sin," appearing in the *Irish Ecclesiastical Record*, August 1928, the Rev. B. V. Miller shows that the theology of man's inherited taint as expounded

by St. Irenaeus is strictly Pauline and is substantially identical with the doctrine embodied in the Vatican schema, seventeen centuries after the saintly bishop of Lyons wrote his celebrated treatises. In the October issue of the same periodical the Rev. Paul Walsh writes on "The Recensions of the Epistles of St. Ignatius of Antioch." Father Walsh adduces the arguments both external and internal that so strongly favor the authenticity of the seven Epistles generally held by Catholic scholars to have been written by St. Ignatius of Antioch about the beginning of the second century.

The unceasing attacks directed against the Catholic doctrines concerning the Word Incarnate force Catholic theologians to urge a constant warfare in defence of these fundamental tenets of our faith. The truths of Christology are as old as Christianity itself; but the manner of their presentation must be adapted to the needs of time and place. The defence of the miracles of Christ from the standpoint of medical science is the laudable aim of Dr. E. Vérut in his work *Voilà vos bergers . . . Jésus devant la Science.* (Norbert Maloine, Paris, 1928). The first part of the book is devoted to the exposition and refutation of the views propounded by certain *bergers* or rationalistic writers who are leading the people of France astray—e. g. Voltaire, Loisy, Binet-Sanglé, Barbusse—to explain in a natural manner the wonders attributed to Christ in the New Testament. In the second part Dr. Vérut examines according to physiological laws certain of Christ's miracles, especially His Resurrection, and proves that they must be regarded as supernatural phenomena, since they could not have been wrought through any natural force, such as suggestion or hysteria. The *Presse Médicale*, 1 August, 1928, pronounces Dr. Verut's work "the fruit of the lengthy meditation of a profound thinker."

In the *Verbum Domini,* October 1928, the Rev. H. Dieckmann, S.J., discusses the expression "Son of man" so frequently applied to Himself by our Blessed Saviour ("De Nomine Filii Hominis"). Against those who would see in this phrase merely Christ's assertion of His humanity, Father Dieckmann contends, by a comparison of many texts from both the Old and the New Testament, that the expression as

used by our Lord and as understood by His hearers signified "the Messias".

Under the heading "La Filiation Divine de Jésus" in the *Ephemerides Theologicae Lovanienses*, 1929 II, the Rev. H. Guenser, S.M., appraises the probative value of certain arguments that are sometimes adduced from the New Testament in favor of Christ's divinity. The writer holds that neither the texts that attribute to our Lord preëminent sanctity, nor those that style Him "Rabbi", nor the profound homage rendered by some of the Jews and accepted by Christ can be considered convincing arguments of His divine sonship. However, Father Guenser does find an affirmation of the Saviour's divinity in the expression "my beloved" which St. Matthew interpolates into a passage regarding the Messias that he quotes from Isaias. (Matt. 12:18).

The Rev. D. Castelain, C.SS.R., in his treatise *De Cultu Eucharistici Cordis Jesu,* (Beauchesne, Paris, 1928) presents the doctrinal foundation of the devotion of the Eucharistic Heart, which was approved by Pope Benedict XV. The distinction between this devotion and that of the Sacred Heart lies in the fact that the latter has for its formal object the love, in general, of Christ for mankind; while the former is based on that love under a particular aspect—as manifested in the institution of the Holy Eucharist.

In an article on the devotion of the Sacred Heart in the *Linzer-Quartalschrift,* 1920 I,—"Der Liturgische Herz-Jesu-Kult in der Kirche"—the Rev. J. Hector, O.M.I., recounts the important part taken in the establishment of this devotion by St. John Eudes. Father Hector considers the object of this devotion to be threefold—the corporeal Heart of Christ, His human love, and His divine love.

Mariology, so intimately connected with the theology of the Incarnate Word, and the foundation of the essentially Catholic devotion to the Mother of God, affords a subject for a considerable amount of recent literature. Preëminent among works of this nature is the Italian treatise on Mariology by the Rev. E. Campana—*Maria nel Domma Cattolico*—of which a third edition, revised and enlarged, has just appeared. (Marietti, Turin, 1928). It is an adequate treatment of all

the theological questions concerning the Blessed Virgin. In the controversy as to whether Mary should be designated *Coredemptrix,* the author takes the affirmative side, though he carefully defines the sense in which this term is to be understood. In the words of the dying Christ "Woman, behold thy son", he sees contained really, though in the mystic sense, the doctrine of Mary's maternity of all mankind. Dr. Campana numbers St. Thomas among those who denied the Immaculate Conception. He believes that Mary's Assumption is a revealed doctrine, capable of definition as a matter of faith.

The divine maternity is the subject of a paper entitled "Le Sens Chrétien et la Maternité Divine de Marie avant le Conflict Nestorien" by the Rev. P. Clement, C.SS.R., in the *Ephemerides Theologicae Lovanienses,* 1928 IV. From ecclesiastical writers, liturgy, monuments, and even the testimony of heretics Father Clement proves that the prerogative of Mother of God was universally attributed to Mary long before the fifth century, when it was solemnly defined against Nestorius.

St. John's vision, recorded in the Apocalypse (Chap. 12), of the "woman clothed with the sun" is often interpreted of the Blessed Virgin. Commenting on this passage, in the *Verbum Domini,* September 1928, the Rev. C. Roesch, O.Cap., is of the opinion that in its primary sense it refers to the Church, and that only in the accommodated sense can it be understood of Mary. The December number of the same periodical contains a discussion by the Rev. U. Holzmeister, S.J., on the meaning of the words addressed to Mary by the Angel: "The Lord is with thee" (Luke 1, 28). He shows that this phrase, which is employed frequently in Sacred Scripture, signifies that some important task has been assigned to the one thus addressed, and that God will furnish the assistance necessary for its proper fulfilment.

An excellent paper on "Our Lady's Universal Mediation" by the Rev. James Cleary, C.SS.R., appears in the *Irish Ecclesiastical Record,* May 1929. The writer summarizes the principal arguments from Scripture, Tradition and Liturgy for the doctrine of Mary's universal mediatorship; and describes the gradual progress of this belief in the perception of the Church from the earliest centuries down to the present day.

Father Cleary favors the view that Mary's coöperation in the distribution of graces, since the time of her Assumption, pertains not merely to the *moral* but also to the *physical* order of causality. Regarding the graces that were granted to mankind before Our Lady's lifetime, he holds that her foreseen merits and prayers—secondarily and dependently on those of Christ—were a moral or impetratory cause, moving God to grant those graces. Father Cleary closes with the fervent hope that in the near future the Church will solemnly define the doctrine of Mary's universal mediatorship of all graces.

In the sphere of sacramental theology questions relative to the Holy Eucharist predominate. Writing in the *Gregorianum,* 1928 IV, the Rev. M. De la Taille, S.J., defends his views on the Eucharistic sacrifice against some recent critics ("Controversia de Coelesti Sacrificio et Sacrificio Missae"). He emphasizes, as one of the essential points of his theory, the distinction between Christ's *active* and His *passive* sacrifice. The former—the act by which our Saviour offered Himself to death—was something transient that took place in His Passion; the latter—the Divine Victim Himself, accepted as such by His heavenly Father—abides for all eternity in heaven. It is only in the second sense, Father De la Taille contends, that we can speak of a "heavenly sacrifice."

In the *Irish Ecclesiastical Record,* November 1928 and February 1929, the Rev. David Barry discusses the infinity and the infallibility of the fruits of the Mass. He favors the view —which seems to be the less common—that *per se* the fruits of a Mass offered for several are of as much avail to each individual as if it were offered for him alone. His conclusion regarding the infallibility of the fruits of the Mass is this: "If the Holy Sacrifice is not in every respect infallible in its effects, still it can never happen that a person who assists at it with a fair amount of good-will or who has it offered in such a spirit will not bear away in a greater or less degree, or through one effect or another, precious blessings from this open fountain of grace and salvation."

The Rev. E. Frutsaert, S.J., writing in the *Nouvelle Revue Théologique,* January 1929, on "Saint Thomas et l'Institution de la Confirmation," proposes as the doctrine of the Angelic

Doctor that Christ instituted Confirmation successively, or by two acts performed during His mortal life—by prefiguration, when He imposed hands on little children (Matt. 19:13), and by promise, when He foretold the coming of the Holy Ghost, at the Last Supper (John 14). It is on the latter occasion, however, rather than on the former that He formally instituted this sacrament. According to Father Frutsaert, St. Thomas taught that both matter and form of Confirmation were specifically determined by our Lord Himself, and not left to the decision of the Church.

"When Baptism was Delayed," in the *Month,* December 1928, is an interesting historical sketch in sacramental theology by the Rev. H. Thurston, S.J. He ascribes the custom—quite common in the early Church—of deferring Baptism until maturity or even until old age, to the severity that characterized the administration of Penance during that period. In many churches it was permitted to receive this latter sacrament only once in a person's lifetime. Hence, many postponed the reception of Baptism as long as they could in order that they might not be reduced to the last available means of sacramental reconciliation.

The same idea of the severity of the early Church in the administration of Penance is emphasized in two German treatises on the history of this sacrament—*Busse und Bussdisziplin im Christlichen Altertum* by the Rev. F. Huenermann (Schwann, Düsseldorf, 1928) and *Die Abendländische Kirchenbusse im Ausgang des Christlichen Altertums* by the Rev. B. Poschmann (Pustet, München, 1928).

The Rev. M. Gatterer, S. J., writes in the *Linzer Quartalschrift,* 1929 I, on the Roman (or Tridentine) Catechism ("Das Religionsbuch der Kirche"). He narrates how it came to be composed during the troublous sixteenth century, and gives a summary account of its contents. In order to appreciate this book at its proper worth, Father Gatterer tells us, we must bear in mind that it was not intended as a text book of theology, but as a practical exposition both for priests and for people of the truths to be believed and of the obligations to be fulfilled by a good Christian. Hence, the composition of the Catechism was undertaken by the Council of Trent as one element of the proposed ecclesiastical reform rather than as a

polemical statement of doctrinal principles against the Reformers.

A new edition of the indispensable *Enchiridion Symbolorum et Definitionum* which still bears the name of its original compiler, Father Denzinger, has just been published under the direction of the Rev. J. Umberg, S.J., of the theological faculty of Innsbruck.

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Criticisms and Notes

THE AMERICAN NATION. By Richard J. Purcell, Ph.D. Foreword by James H. Ryan, S.T.D., Ph.D., Rector of the Catholic University of America. Ginn and Company, Boston. Pp. xii + 740 + xlvii.

In order to find ready acceptance a new text book must either present itself as capable of satisfying a want or prove itself so far superior to those in possession of the field as to be able to displace them. It may fairly be laid down that *The American Nation* fulfills not merely the one or the other, but both of these conditions. There are not a few histories of the United States written for Catholic schools, but this is the first to be offered for the use of high schools and academies as distinct from the grade schools. It hardly need be stated that a text suitable for the use of elementary schools is not acceptable for use in the secondary school. *The American Nation*, then, is able to satisfy a real need. Further, it should have little difficulty in displacing the texts already in possession, since the latter are but makeshifts from the very nature of the case. What a Catholic school needs is not really a "Catholic" history of the United States, but rather a catholic text book in that important subject; that is to say, the desideratum is not a book that merely chronicles things Catholic among other unrelated facts, but rather one that in a catholic manner touches the entire field it aims to cover and presents in their proper setting all the relevant facts and interprets them according to sound canons of historical science. The criticism that should be aimed at the ordinary so-called secular text book in American history is not that it is unfair to the Catholic Church in its treatment of her, nor that it is unjust in its neglect to mention her, but rather that it is poor history in its failure to place her in her proper setting in painting in the factors that are indispensable in the production of a true picture of American, as of any other, history. If history is merely chronology or the listing of dates, as too many texts prove themselves to be, to leave out a few dates regarding the Catholic Church is, after all, of comparatively little moment. But if history is rather a record and its interpretation, then to omit to mention a factor indispensable to that record and that interpretation is fatal to good history. In the sense that the Catholic Church is here in her proper setting *The American Nation* is a text book for Catholic schools. In the sense that all factors are treated in a sanely scientific manner it is a catholic text book of prime value for any teacher who would know and understand the United States. In other words, *The American*

Nation, in appealing to Catholic schools, not only sacrifices nothing to make the appeal but rather enhances its value purely as a text book.

The Catholic Church, either as such, or at least through the principles she inculcates, or through individual members, acting officially as Catholics, is responsible for much that is glorious and inspiring in the history of the United States. Catholic zeal for foreign missions was a prominent factor in the discovery of America, as it was prominent in its early exploration. The student will learn from almost any text book that Columbus sailed in the Santa Maria, but he will not always be told why his ship was so named; he will read of San Domingo and St. Augustine and a St. Mary here and there, and of San Francisco and Sacramento and Santa Barbara and Los Angeles, of St. Anthony's Falls, but the true history is a closed book to him unless he knows why such names were chosen by the early explorers. He will read of the work of Father Hennepin, and Father Marquette, of De Smet and of Las Casas—he should be acutely curious to know how Catholic priests happened to be wandering in the trackless wilds of early America, but in the ordinary text book his curiosity is left unsatisfied. Correlating his music with his history, he will sing "My Country, 'tis of thee" (at least if he has scented the Puritan and Pilgrim air of the "stern and rock-bound coast"). He will ask the question, "What sought they thus afar?"—and answer it with, "Freedom to worship God"—entirely oblivious of the fact that this is as far removed from true history as can possibly be the case. He never hears of Maryland as the "Land of Sanctuary" if he has not a catholic text. He is told of the "American" principle of separation of Church and State, but does not realize that the English colonies were generally founded on the diametrically opposite and essentially Protestant principle of a union of Church and State in a form particularly harmful to both Church and State. He will study the principles of American democracy and never dream that they spring from the fountainhead of Catholic fundamental teachings on the rights and dignity of man—unless he uses a catholic text. He will admire the deeds of Lucretia Mott and Clara Barton, and the Red Cross, as he should, but unless he has all the factors set before him he will turn from his studies ignorant of the fact that in their imposing array of literally hundreds of unnamed battlefield heroines and dozens of military hospitals the Nuns of the Civil War and of the peacetime epidemics cause the former to pale into insignificance. He will sit at his desk in the public school of to-day entirely unaware that the true lineal descendant of the original American public school is the parish school with its adherence, loyal and patriotic, to the pristine ideals of the founders of the Republic who knew that true education cannot be divorced

from religion and that a nation cannot long prosper without knowledge of and dependence on the God who created it. All these points are merely so many facets of a single factor indispensable to the intelligent treatment of the history of our country. It is in his treatment of these and other similar details that Dr. Purcell has succeeded in presenting in an eminently successful manner a text book that is at once Catholic and catholic.

Prescinding from its acceptability to Catholics as Catholics, we must next test *The American Nation* by investigating how it fulfills the primary purpose of any text book, i. e. how it, as an element in education, bears its proportionate share of the burden of "preparing the student for life". Until within a very few years of the present day the common, "run-of-the-mine", American history was a strange admixture of jingoism and chauvinism, a careful choice of facts to bolster this attitude, accompanied necessarily at the same time by the omission of anything that would tend to controvert it, the mess highly seasoned by weaving throughout the story the "theme song" of the patrioteer—"*My country right or wrong.*" Now, *de facto*, in time of stress and emergency the individual undoubtedly is obliged to follow this slogan of the patrioteer because he has no safe and sufficient norm whereby to judge whether his country is actually right or wrong *hic et nunc*. But faced in the cold light of historical research it is poor history to present as right the policy of every administration irrespective of whether or not it was honeycombed with thievery and graft; it is poor patriotism to gloss over the mistakes and sins of our elders when a coldly dispassionate study might preserve us from repeating them; it is unsound ethics to set a bad example before a child and actually urge him to follow it. To foster jingoism and chauvinism and "*My country right or wrong*" (in the sense in which this phrase is usually interpreted: i. e. "I care not whether my country is right or wrong") is not the way to develop a loyal, intelligent citizenry; rather is it the duty of true history to point out the dangers that beset democracy, the evils that may creep in from time to time, precisely that the future citizens of the Republic may be placed on their guard against them.

The intelligent user of *The American Nation* will lay down the book with a far greater love and admiration for his country when he learns that the pioneers and founders were not a composite of Hercules and Sir Galahad, but men of the same flesh and blood as he himself. He will revere his country all the more for the very reason that, as he learns from history, she has been able to withstand more insidious assaults from within than from without. And if he discerns an imperialism that threatens to embroil his nation in the quarrels of nationals, a bureaucratism that would enslave the

electorate, an insensibility to graft and corruption that strikes not merely at the safety of government but at the individual integrity of a citizenry who may come to hold that a promise to one's government is a mere "scrap of paper"—if he discerns all this in his history, there is hope that he may gird his loins and enter the fray on behalf of true Americanism, clean politics and honest patriotism. *The American Nation* does the American nation a service when it points out the obstacles that had to be overcome by the sponsors of the fight for independence; when it tells the true story of the inglorious War of 1812; when it accurately pictures the mainsprings of the Mexican War, the Spanish-American War, and our various "protectorates", the Canal Zone grab; when it tells the tale of the appalling graft of the Grant administration; when it clearly points to the thread of intolerance that runs through our entire history—unfortunately too uniformly glossed over by a hypocrisy that loves to mouth the slogans "Freedom to worship God" and "No religious test" and "Separation of Church and State", so utterly contradictory though they be of the actual facts.

In style the book might almost be called unique: it is an admirable adaptation of the short sentence to the production of an eminently readable, teachable and interesting text. It is difficult to find a sentence of more than thirty words throughout its length. It is supplied with an efficient bibliography—both general and special—at the end of each chapter. Maps and illustrations are liberally provided. Finally there is a good index—which might, however, be improved: St. Thomas and Bellarmine, for example, are not included in the index, though they are in the text, and though other minor items are listed.

Dr. Purcell, in this text book, presents the fruit of years of scholarship and study in the University of Minnesota, at Yale, and at the Catholic University of America. This instructive and very usable, yet withal scholarly, text should find a welcome particularly in those schools that have been forced to depend on a makeshift for these many years. To quote the Foreword: "*The American Nation* is a text book in history written for Catholic high schools, academies, and junior colleges. It is not a mere compilation, but has been written newly to fulfill the requirements of the College Entrance Examination Board, New York State Board of Regents, and state boards of education, as well as the requirements in history laid down by the Catholic University of America for its affiliated high schools. The teacher of history and civics in parochial schools should find this volume a desirable supplement for the elementary-class manual. The general reader will discover in it much that is instructive." It truly should be in the library of every priest and in the home of every Catholic family.

THE LIVES OF THE POPES IN THE MIDDLE AGES. By The Right Rev. Monsignor Horace K. Mann, D.D. The Popes at the Height of their Temporal Influence (1130-1305). Vol. XV, Alexander IX. to Gregory X., 1254-1276. London, Kegan Paul, Trench, Trubner & Co.; St. Louis, Mo., B. Herder Book Co. 1929. 8vo. Pp. viii + 513.

The significance of these various Lives of the Popes during the thirteenth century is not so much that they open up new sets of problems in the life of the Church as that they reveal the fact that the same set of problems confronted all the Popes, and that if there were variations of them, these arise very largely from the different qualities of the individual Popes. As Monsignor Mann conceived his task and planned his work, one naturally looks for the same order in all these biographies and this method only accentuates the permanence of the problems confronting the Popes from Gregory VII to Boniface VIII. During all this long period two problems stood out prominently, in fact overshadowed all others: the question of the relations of the Papacy to the Empire and that of the relations between Christian Europe and Mohammedan Asia. These two matters of preëminent interest to the fortunes of religion presented different faces as time went on, but, in the main, they were always essentially the same, and the significance attaching to them during the various pontificates was the manner in which the pontiffs handled them.

The men who form the subject of this volume were worthy of the time. These pontificates are discussed, those of Alexander IV (1254-1261), Urban IV (1261-1264), Clement IV (1265-1268), and Blessed Gregory X (1271-1276). No one of these Popes was a transcendent genius, but they were all men of exemplary virtue and piety. Alexander IV, the great friend of the Franciscan Order, was a man of thorough training for the difficult and complicated situations that arose during his administration, but he sought the solution through directness and candor rather than through the devious ways of diplomacy and compromise. The short pontificate of James of Troyes, Urban IV, was taken up largely with an effort to bring order out of the political chaos in the Italian Peninsula and by a consistent effort to advance the cause of education. Clement IV was a man of the highest ideals as to the conduct of ecclesiastical affairs, and the author does well to quote at length his letter on the subject of pontifical patronage. Gregory X, the "noble" Tedesco Visconti, a scion of the Visconti of Piacenza, "was anything but a learned man, but what he lacked in the knowledge of books, he more

than made up for in his knowledge of men and things". He had gifts for administration which brought the most phenomenal success to his short administration, and which won for him a place beside such men as Innocent III and Innocent IV.

The hope may be expressed that Monsignor Mann's work will be continued to cover the gap between his narrative and that of Pastor.

THE BLESSED VIRGIN. Her Times, her Life, her Virtues. An Historical Study. By Canon Ch. Cordonnier, Metrop. Chapt., Rouen, Miss. Apost. Translated by a Sister of Charity. Sands and Co., London and Edinburgh. (B. Herder Book Co., St. Louis, Mo.) 1928. Pp. 256.

The growing materialism, which destroys faith in the Gospel of Christ, is being counteracted by a new treatment of the historical personages mentioned in the Bible, inasmuch as it reverts to the early traditions illustrating their lives. These traditions have not the same sanction as the inspired revelation; nevertheless they are of great value, if used with due discrimination, in picturing the great heroes of the Sacred Writings in a truer light than a modern setting based on our daily experience allows.

We know little of Our Blessed Lady from the scanty mention of her person and doings in the Gospel. Devout imagination must in many cases suffice to satisfy our desire, so that we may see her in her home life at Nazareth, her intercourse with Jesus, St. Joseph, and with the outside world of her day. In these matters a Catholic instinct is apt to guide us with becoming reverence. Yet contemporary descriptions of the people and country, preserving for posterity some record of their association with the Holy Family, are not wholly wanting. It would be strange indeed if there were no such history that we could learn from. The writers may be found to have lapsed into exaggeration, confusion of dates, misinterpretations of detail. Such is the tendency in religious as well as in the secular traditions of the same age. But there is truth also; and when that truth is properly coördinated to the revealed traditions it helps us to understand better the character and virtue of the Biblical heroes.

Canon Cordonnier confines his story to what other Christian students of Biblical times have gleaned from the Fathers and apologetic writers of the first centuries. He does not go back to the sources themselves which might have made his pictures more real. But his excursions are meant for devout readers, whose chief gain will be a ready adjustment of the imagination, enabling them to

meditate on the life and virtues of Our Blessed Lady. All the leading incidents, in which the Virgin Immaculate, from her childhood to the Assumption into heaven, is known to have figured, are drawn out with a simplicity which attracts, even if it provokes a smile at times from the historical critic, as when the author goes into details regarding the number of rooms and corridors in the house at Nazareth, and such like visions. But there is no lack of accuracy in the chronology and chief facts, and the important point in the publication is that it opens the mind of modern readers to a field of which we seem to have lost sight in our study of sacred history. The ages of faith were rich in such lore, but with the rise of Protestantism our reading of the Bible assumed the attitude of controversy, and a certain formalism, essentially hurtful to the imitation of Christ as set forth in the New Testament and illusrtated by Catholic tradition. The volume will serve teachers of Christian doctrine as well as the purpose of devout spiritual reading.

CATHOLIC EMANCIPATION, 1829-1929, Essays by Various Writers. With an introduction by His Eminence Cardinal Bourne. Longmans, Green & Co., London. 1929. Pp. 281.

This symposium by leading English Catholic writers and public figures offers a splendid survey of English Catholic development and action during the century which has elapsed since the passage of the Emancipation Act of 13 April, 1829. Cardinal Bourne's introduction gives a key to the volume. "When we look at these essays as a whole, at once we find a most striking witness to the never failing vitality of the Catholic Church, as soon as it is given a limited freedom of expression and expansion. . . . We are the witnesses of the upspringing of the new and definitely Catholic literature, a thing impossible when persecution was hampering all our energies, or confining them to strictly pressing needs. We see the slow establishing of a Catholic position in the world of scientific thought. . . . The increase of Catholics in number, in education, and in influence has gradually rendered possible for them fuller participation in public life."

The late Monsignor William Barry recounts the century of progress of the Catholic movement since 1776, when the American colonists invited, on the promise of religious liberty, the English Catholics to settle in their midst. Relief acts, Challoner, Norfolk, the Catholic Committee, O'Connell and the Catholic Association, Faber, Newman, Wiseman, erection of schools, Westminster Cathedral, Catholic groups at Oxford and Cambridge, and Manning—these subjects and names suggest the scope of this sweeping por-

trayal. Archbishop Goodier, S.J., writes of the spiritual life of Catholics, their bewilderment on leaving the catacombs, the articulation given Catholic thought by Wiseman, Newman, Faber, Coleridge, Fullerton and Deane, and the fostering of a consciousness at the old schools of Ushaw, St. Edmund's, Old Hall, Stonyhurst, Ampleforth, and Downside. Then he contrasts the old with the present status of Catholicity in England, Sir John Gilbert, Chairman of the Catholic Educational Council, a leader in London secular educational boards, and incidentally at present a candidate to Parliament from London University, compresses an astounding amount of material in his essay on "The Catholic Church and Education". Algernon Cecil writes of "The Catholic Church and Literature", reviving memories of Southwell, Crashaw, Dryden, Pope, Milner, Acton, Newman, Wilfrid Ward, Aubrey de Vere, Faber, Coventry Patmore, Francis Thompson, Lionel Johnson, Gerald Mamby Hopkins, Alice Meynell, Gasquet, Butler, Cecil Chesterton, and Benson. Despite penal laws and the slowly disappearing shadows of centuries of proscription, the English Catholic minority has made and is making a commendable showing. As yet the heavy Irish migration to English industries has only give the weight of numbers and religious fervor to the Catholic cause; it has made little imprint on education, in the professions, and on literature. The late Sir Bertram Windle writes of the Church and science, while Earnest Oldmeadow, an Oxford convert and the distinguished editor of the *Tablet* has an illuminating article, "A Hundred Years of Catholic Music."

Viscount Fitzalan writes with admirable detachment of "Catholics in Public Life". In outlining the various parliamentary enactments from 1778 to 1926 which have completely freed Catholics from even any technical inequality, he has not failed to note that as far as England was concerned the penal laws were not rigorously enforced for a long generation before 1778: "The leaven of humanity in the British race made that impossible, yet there were at all times some who were ready to raise a persecution, and no Catholic but must feel that he held his life and property on sufferance." Cardinal Manning kept Catholics out of Oxford and Cambridge long after the Universities admitted them; but this is all changed now. Indeed, St. Giles Street, Oxford, is fast becoming the "Roman road", and religious students are said to be received warmly by the authorities: "They are the men we want. They are not like the average under-graduate who comes here to amuse himself; they come to learn, and we give them of our intellectual best." Viscount Fitzalan observes: "Within fifty years ago a Catholic anxious to enter Parliament would have had the greatest difficulty in being

selected as a candidate, let alone being elected, if selected. Now the question as to his religion is rarely asked, and it is no uncommon thing for a Catholic candidate, who calls attention to the fact of his religion being a possible difficulty, being told by the local leaders of any political party that the question of religion does not come into the picture, or, if it does, that possibly it is an argument in his favor, as being more likely to secure the Catholic vote, for whatever it may be worth, in his favor, than to alienate votes from other quarters." At any rate, it is true that English Catholics, despite their paucity in numbers, are far better represented in national life than their far more numerous co-religionists in America.

The Bishop of Brentwood (Arthur Doubleday) in writing of "Catholics and Philanthrophy" pays a deserved compliment to *The Social Catholic Movement in Great Britain*, a doctoral dissertation of Columbia University by Doctor McEntee, an American Catholic young lady. Abbot Butler contributes an essay on religious orders of men; Maud Monahan on religious communities of women; and Margaret Fletcher has a provocative essay on "The Influence of Catholic Laywomen." Father Herbert Thurston, S.J., submits some interesting statistical information; in 1775 there were only 30 Catholic chapels in England; in 1829 about 400 churches and chapels; in 1840 there were 469 churches and chapels; in 1850, there were 581; in 1890 there were 1335 places of Catholic worship, in 1929, there are 2183 places of worship, of which 1546 are registered for marriages; in 1829, there were less than 500 priests; in 1850, there were 788 priests; in 1890, there were 2478 priests; in 1929 there are 4310 priests. Of course during this period, it must be remembered that the population of England increased from about 14 to 39 millions. The Catholic Church unlike other denominations is not only keeping abreast but is gaining upon the increase in population. In 1840, it is estimated that there were about 450,000 Catholics in England, although O'Connell, who was not careful in using figures, declared that there were 2,000,000 Catholics in Great Britain in 1839. With the heavy Irish immigration, it was officially estimated that there were about 1,000,000 Catholics in 1854 in a population of 19,000,000; for at that date there were 500,000 Irish-born inhabitants in Great Britain. From 1912 to 1918, there were 59,017 converts and from 1919 to 1927, 108,118 converts. For thirty-odd years the converts have averaged about 10,000 per year. Of these it must be noted that they are of the higher social and cultural classes rather than of the lower middle or working groups. Basing an estimate on the relative number of Catholic baptisms, it would seem that the Catholic population of England and Wales should be about three and a half millions. Of course, there are

mixed marriages, nominal Catholics and wide birth restriction in non-Catholic homes. Based on relative marriages in Catholic churches to the total number of marriages, as given by the register general, Father Thurston estimates the Catholic population of Great Britain at 2,045,000. But the number of marriages is greatly increased (almost 25%), it would seem by remarriages ("righted" marriages) after previously contracting in an Anglican Church. With this correction, the Catholic population would run about three million souls. The Catholic Directory shows 2,156,146, using a rather narrow definition of "Catholic" and admitting that its figures are quite incomplete. In conclusion Father Thurston believes that during the last eighty years Catholicism has more than kept pace with the national increase, despite leakage, immigration, and reïmmigration of Irish settlers.

G. K. Chesterton in "The Outlook" writes a brilliant conclusion. What is sincerely Protestant in England he sees as anti-Catholic. At any rate, England has little "solid Protestantism". With a side reference to America he pictures Smith threatened as was O'Connell because of his Catholicity and thus he finds America in religious bigotry just a century behind. "Everybody knows that Catholic Emanicipation has never lead . . . to the direct political disasters that some foretold. The Duke of Norfolk was never actually caught in the act of imitating Guy Fawkes; and Lord Russell of Killowen seldom if ever invited a Spanish Armada to these shores. Outside certain local puritan fevers, chiefly in America, there is no reason to suppose that the world will be so unreasonable as to repent having elected Catholic mayors or sent out Catholic ambassadors. "Men who are wideawake are well aware that the Catholic internationalism which bids men respect their national governments, is considerably less dangerous than the financial internationalism which may make a man betray his country or the revolutionary internationalism which may make him destroy it."

This is a most instructive book for Englishmen and for American Catholics who would gain a clear idea of what the Catholic Church is doing in Great Britain. It might make some good American Catholics less anti-English and more appreciative of what the old Catholics, the converts, and the Scottish and Irish Catholics in Great Britain are accomplishing in the way of advancing themselves and in aiding the Church to forge ahead.

SOCIAL PROBLEMS OF CHILDHOOD. By Paul Hanly Furfey, Ph.D., Department of Sociology, Catholic University of America. Macmillan & Co., New York. 1929. Pp. 288.

The purpose of this volume, as stated by Dr. Furfey in the preface, is " to examine the rôle of the state in social work . . . to set before all who are interested in children's welfare the content of the new social and scientific work which is so helpful in the understanding of child life under present conditions ".

The text deals briefly but concretely with community welfare activities, child health, problems of delinquency, mental hygiene, illegitimacy, the sub-normal child, recreation, child labor, vocational guidance, dependency, and child-caring institutions. Following the discussion of each subject is a short but well-selected annotated bibliography. Dr. Furfey lays no claim to and makes no pretence of original research in any of these fields. Rather, he summarizes the best and the most recent literature in the Child Welfare Field. He sets forth in a clear and scholarly fashion the results and findings of many of the recent studies made by the U. S. Children's Bureau, the U. S. Public Health Service, The American Child Health Association, The Mental Hygiene Society, The Cleveland Foundation, and other similar organizations; also studies made by individuals both in this country and in Europe.

The introductory chapter deals in an orderly way with the development of Child Welfare by the Federal, State, and Municipal Government, and the relation of public to private initiative in the care and responsibility of the child. The chapters dealing with physical and mental health both of the pre-school and of the school-age child reflect the interest and emphasis centered in recent years on these subjects. The place of the Child Health Center, the Nursery School, the Day Nursery, and so forth, in a community program of child care are discussed and many helpful suggestions are given regarding school equipment, ventilation and sanitation, methods of dealing with epidemics and of preventing them, which is infinitely more important.

Dr. Furfey treats the subject of delinquency from the point of view of the newer school of criminology, the emphasis being placed on the criminal and not on the crime; on the child and not on the delinquency. He sets forth convincing evidence that causes are numerous and varied and that there is no one factor which can account for a child's delinquency. He stresses the need for home training and for the teaching of Catholic principles. Thus he says: " Finally, we must not forget that neglect of religion is the most fundamental cause of crime."

The socially-minded person concerned with the problems of the unmarried mother and her child, will find much valuable material in the chapter entitled "The Bar Sinister". Dr. Furfey gives well-documented evidence of the abnormally high death rate among both children and mothers. He shows the factors in existing legislation and in the administration of laws which militate against giving the child an advantageous start in life. He also explains the set-up and work of the more progressive State Boards of Control, including that of Minnesota (which is generally held by social workers to be among the best). In his chapter on child-caring institutions Dr. Furfey discusses standards which should obtain and gives many helpful suggestions as to construction of buildings, equipment needed and general routine and procedure.

The book may very well serve as a general introduction to the whole question of child training and development.

WHEN THE VEIL IS RENT. By Francis Clement Kelley. Four illustrations in linecut by Florence E. Lamont. P. J. Kenedy & Sons, New York. 1929.

The story of a soul, suddenly awakening to the realities of eternity at the approach of death, is here told in the form of a vivid dream that comes to an aged pastor regarding a man whom he had but distantly known during his parochial ministrations. William Bradford, the hero of the vision, is a religious indifferentist, wealthy and arrogant as an employer in the parish, yet withal honorable and generous toward the poor of whom he approves. While the local parish priest who narrates the story is temporarily absent on sick leave, a clerical professor from a neighboring seminary of a religious community acts as his substitute. This priest, a convert to the Catholic faith, happens to know Bradford, who had been at college with him. Though estranged from each other by the priest's subsequent career within the Church, they meet on the high road and exchange brief salutations. Bradford is accompanied by his little boy. As they shake hands, an automobile is recklessly driven down upon them. The priest, seeing the danger back of Bradford, takes hold of the child and thrusts him out of the way. While the lad's life is saved, the two men are run over by the car. As they lie beside each other in a dying condition the priest calls for the last sacraments, and noting the comatose state of his companion, raises his hand in prayer to give him conditional sacramental absolution for the dying. Shortly after this the priest dies.

When the pastor of the parish is recalled, and learns the facts of the accident and the death of his priestly substitute, he is stricken with sudden relapse and forced to keep to his bed. Bradford, he

is told, still lives, and during a feverish dream our pastor suddenly sees him sitting by his bedside and speaking to him.

What he tells the old priest sounds like a vision of Dante's *Purgatorio*. The soul of William Bradford is apparently led, step by step, to a realization of his former ignorance and guilt, waited upon by the mercy of God. In successive stages he sees the struggles of error against truth, the vindicating merits of pain and sacrifice, the absorption of self-love by charity and humility, the closing of the doors of knowledge and wealth, and the opening of the narrow gate to the treasury of power in the Palace of Truth through the grace of Christ's atonement. The apparition of William Bradford seemingly real throughout, is accompanied by the white shadow of the dead priest who had absolved the unconscious man lying beside him. The prayer of the Church had brought the grace of repentance and peace to the latter.

As the narrating pastor awoke from his trance the physician was holding his wrist, and assuring him that he had unexpectedly recovered from serious shock. "I am back from the hospital and have a message from Mr. Bradford.—Just before I left he regained consciousness and spoke. He asks you to come to him. You are feeling well enough to go?" In less than half an hour the old pastor was standing at the bedside of Bradford.

The lesson which Bishop Kelley draws for the reader bears the impress of reality, and is told with the grace of an experienced writer on pastoral topics.

AIMS AND METHODS IN TEACHING RELIGION. By the Rev. John K. Sharp, A.M., S.T.B. Benziger Brothers, New York. 1929. Pp. vii + 407.

Human culture cannot be regarded as complete if one of its several elements is lacking. Not least among the essentials of culture is religion. Apart from a consideration of the hereafter no man can be considered cultured in the complete meaning of that term who has not had as a part of his educational development a training in religion. In the following thought-compelling quotation from the writings of the late Dr. T. E. Shields has this important educational fact been crystalized: "Ignorance of religion therefore is *prima facie* evidence of incompetence along many other lines."

To the Catholic and his children religion means all that it implies in the development of human culture and more. To them it is, as the word religion suggests, a bond between life here and the life eternal, which is our destiny. It is the one thing necessary. "What doth it profit a man if he gain the whole world and suffer the loss of his

immortal soul", was the way this salient truth was stated for us in the little blue Catechism of childhood years.

By the most effective means religion must be presented to each individual whose education aims to fit him for the realization of his purpose—the full development of his personality. That we have improved our methods of teaching religion in the last few years no one who is conversant with this phase of education can gainsay. That much remains to be done is equally, perhaps more, evident. Nowhere to better advantage can the teacher alive to the call of his vocation see new suggestions stoutly resisted than he can in the field of religious teaching; nowhere can he witness the detrimental effects of the tyranny of habit as he can in the methods tenaciously clung to by those who are appointed to break the bread of life to the little ones; nowhere can he discover the fatal effects of poor teaching as he can in those classes of catechism where " can be seen the incorrect handling of questions and answers and the failure to realize that the text is *primarily* for the teacher."

As an aid toward removing these shortcomings of our present day methods and as a source book wherefrom may be culled many suggestions for further advancement in the work of teaching religion has Father Sharp penned these pages. It is the author's hope and that of the reviewer too that " the increasing number of religious and lay persons who teach religion to public-school children on Sundays and weekdays; that the diaconate as well as the catechetics class in seminaries; that the young priest and, in short, all who teach religion to the young and are harassed time and again by lack of method and perspective, may find some help in these pages." Not only these will be benefited, but all our teachers also, if they but bestir themselves and read these pages.

The author treats his problem of *Aims and Methods in Teaching Religion* in a fourfold manner. In the first part of the work he makes a survey of the methods employed at present. In the second part he outlines the scope of the problem. In the third part Father Sharp makes a study of the child, the center of the problem before him. In the fourth and last part the author has gathered together many useful hints to be followed in class procedure. Each chapter is concluded with a well prepared list of suggestions and a rich and varied bibliography.

By way of constructive suggestion to those who are planning to employ this calm, clever and convincing presentation of the problem of teaching religion as a text, the reviewer advises that Part III be given first, then present Part II, and follow these with Parts I and IV. By this procedure a better psychological sequence will be realized and the class will be, as all classes should be, child-centered rather than matter-minded.

Literary Chat

Although the year 1929 has just turned its half-way mark, coming events cast their shadows before in the *Catholic Art Calendar for 1930* (The Catholic Church Extension Press, 180 N. Wabash Avenue, Chicago, Ill.). In respect of serviceability and beauty this calendar deserves a place in every Catholic home. Each month has a page to itself, and each page its faithful reproduction in truly fine coloring of a famous religious masterpiece. In addition to this, there is a wealth of useful and correct Catholic information—the holidays, feast days, ember days and other divisions of the ecclesiastical cycle; texts from Holy Writ for every day in the year; appropriate illustrations for special days of devotion; national holidays marked in red.

Not the least satisfactory feature of this ornamental and useful *Catholic Art Calendar* is the sense it carries, to both possessor and distributor, of sharing in the good offices of the Catholic Church Extension Society of America.

One is inclined to ask at times whether or not we could do more, in the teaching of Catechism, to make use of the blackboard and the freehand sketch. The universal employment of these methods in modern life suggests that they ought to have definite value in religious instruction. A pamphlet just at hand represents a step in this direction. (*Chalk Talks, or Teaching Catechism Graphically,* Part One, Teacher's Edition by Jerome F. O'Connor, S.J. and William Hayden, S.J. The Queen's Work Press, St. Louis; Catechetical Series, No. A.) A slight revision of our traditional canons of dignity enables one to see very great merit in the method used. Familiar homely scenes are taken from the life of the child and are represented by a sketch which enables the teacher to bring spiritual interpretations into the most commonplace experiences of the child's life. The authors thoughtfully recognize the esthetic limitations of which most of us are conscious by making the sketches extremely simple and reducing them to the fewest possible number of lines. All who are engaged in the instruction of children are urged to give the method a trial. It promises much in winning the attention of children and in bringing fundamental spiritual truth within their grasp.

The Catholic Truth Society of Canada has just published in a pamphlet of 21 pages a paper on *Christian Industrial Democracy* by the Rev. Donald A. MacLean, Ph.D., S.T.L., of the Faculty of the Catholic University. Dr. MacLean restates the fundamental principles of Catholic ethical belief and makes the following suggestions as calculated to express the action of Christian principles upon industrial relations: a share by labor in industrial management, participation in surplus profits of industry, coöperative purchasing, coöperative credit and banks. Reference is made to the words of Pope Benedict XV, who set forth with direct emphasis the general objections of the clergy to fit themselves by study and observation to take an active interest in social movements which aim to correct conditions and promote the application of Christian principles to industrial life.

The following are other pamphlets received recently from the Catholic Truth Society of Canada (67 Bond Street, Toronto).—*Divine Faith,* by Cardinal Manning; *A Catechism of the Mass,* Introduction by J. P. Treacy; *The Sacrament of Baptism Given in Emergency and Difficult Cases,* by the Rev. Thomas F. Battle; *The Mass,* by the Most Reverend Archbishop N. McNeil; *Christ Our King; Life is a Failure Without Religion,* W. E. Cummer, D.D.S.; *The Holy Rosary,* Introduction by Raymund M. Rouleau, O.P. These pamphlets appear in four different sizes. They are without date and in some cases without indication of authorship, though all of them appear with the customary Imprimatur. The date of publication would be of value, and uniform size would make the binding more simple. Pamphlets are easily lost and are found with difficulty when needed.

Our concern for the integrity and the authority of the Christian family is so fundamental that we welcome

every restatement of Christian idealism as it is affected by social conditions. Dr. George Walter Fiske, professor of Religious Education in the graduate school of Theology at Oberlin College, undertakes in *The Changing Family* to discuss the social and religious aspects of the modern family from the standpoint of his Christian belief. Although that belief is different from our own, there is very much in his volume that may be cordially welcomed. Smoking, petting, unconventional freedom, marriage, perverted individualism of the young and the spirit of irresponsible adventure are set forth with critical directness and religious feeling.

Two extracts from the work indicate its general tone. "Two persons living together frankly on a trial basis and merely for selfish companionship and by a contract excluding children are founding neither a home nor a family. They have simply formed a social partnership in supreme selfishness." The other extract is quoted by the author from another of his own works. "Religion is the human experience of God's life and love in the midst of our ordinary tasks. It is the life of love, faith and service of God and fellowmen, in accordance with the ideals and purposes of Jesus Christ. That is, it is the Jesus way of thinking, feeling, doing and being, throughout the whole scope of daily living, especially in relation to the supreme values of life." (Harper and Brothers, New York; pp. 324.)

Holy Scripture is receiving in our Catholic schools an emphasis which is quite in keeping with its divine mission and full of promise of strengthened appeal to the young. When formal religious instruction is reënforced by familiarity with the Bible we have every reason to hope that the latter will take and hold a place in cultural and spiritual life. A service of this kind has led to the publication of a volume of 356 pages by the Rev. Henry M. Hald, Ph.D., Associate Superintendent of Schools of the diocese of Brooklyn and former instructor in Religion at the Cathedral College of the Immaculate Conception. (*Readings from the Sacred Scripture*, A text book for secondary schools; Schwartz, Kirwin and Fauss, New York.) The *Readings* are followed by thirty pages of notes on the Old Testament, twenty-four pages of notes on the New Testament and a good Index. A general Introduction explains the essentials of Catholic belief, documents, inspiration, the dogmatic, moral and literary values of the Bible. In the hands of a capable teacher Dr. Hald's volume will serve the ideals of Catholic education effectively.

Frederick Pustet & Co. has published the *St. Cecilia Hymnal*, a collection of hymns, motets, antiphons, psalms, etc., both ancient and modern, for the seasons of the ecclesiastical year, the principal feasts and devotions, with appendix containing the Asperges and Vidi Aquam, two settings of the Ordinary of the Mass for the Dead and Responses at High Mass, compiled, harmonized, arranged and edited for Congregational and Choir use by J. Alfred Schehl. It is official for the churches, and as a supplementary text book for Grade and High Schools of the Archdiocese of Cincinnati.

Under the title *Sons of the Church*, Burns, Oates and Washbourne have just published a translation from the French of a series of sketches by René Bazin of the French Academy (Pp. 182, Preface by His Grace the Archbishop of Cardiff). The first chapter is devoted to a brief interpretation of the character of our Divine Lord. St. Mary Magdalene, Saints Ambrose and Augustine, Saints Ignatius, John Baptist de la Salle and Jean Baptiste Vianney are among the sons of the Church selected by the author for treatment. The concluding chapter under the title "The Attraction of Ancient Discipline" contains the always interesting story of the conversion of the Anglican monks of Caldey and of the Anglican nuns of Talacre Abbey to the Church.

In our practical concept of religious perfection we often attach a preponderant part to our own human efforts and only a secondary part to the action of God in us. Yet it is God who moves us and who sanctifies us; He wants our coöperation, of

course, and, ordinarily speaking, will not act without us, but it remains true that it is He who is the principal agent in our supernatural development. This work of God in our soul goes on always, but ordinarily does not show itself in our conscious experience. Occasionally, however, God chooses certain souls in whom he manifests His action more directly and more visibly for our encouragement and edification. Such is the case of Mère Elizabeth de la Croix of the Carmel of Meaux and Fontainebleau. She has left notes on the action of God in her soul during several retreats and these notes are now published by her Sisters. (*Sept Retraites de la Mère Elizabeth de la Croix*, Paris, Lethielleux, 1928, pp. xvi + 360.) The publication has the approbation of several high authorities in spiritual matters, and among them of Mgr. Gaillard, Bishop of Meaux. All through these pages there is an atmosphere of the highest mysticism, the leading thought being, as it should be, complete self-abandonment and self-immolation so as to allow full scope to the action of God; the climax and natural result is complete absorption by the Holy Spirit who dwells in us. This book will be particularly useful to those who are versed in mysticism—and what priest or religious should not be?—and to those who are called upon to direct the spiritual life of others under their care.

Books Received

PROCEDURE IN THE DIOCESAN MATRIMONIAL COURTS OF FIRST INSTANCE. By the Rev. Theodore Labouré, O.M.I., Ph.D., D.D. and the Hon. William H. Byrnes, Jr., Judge of the Civil Court for the Parish of New Orleans. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xvi—263. Price, $4.80 *postpaid*.

HISTOIRE DE L'EGLISE. Par L. Marion. Neuvième édition, revue par V. Lacombe, Professeur d'Histoire Ecclésiastique au Grand Séminaire de Viviers. 4 vols. Pierre Téqui, Paris-VI^e^. 1928. Pp. xviii—677, 696, 652 et 712.

GESCHICHTE DER PÄPSTE in Zeitalter der katholischen Restauration und des Dreissigjährigen Krieges. Gregor XV. und Urban VIII. (1621-1644). Von Ludwig Freiherrn von Pastor. Zweite Abteilung: Urban VIII. (1623-1644), zweiter Teil. Erste bis siebte Auflage. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. xxxv—472. Price, $5.25 *net*.

L'ABBÉ LÉOPOLD GILOTEAUX, 1886-1928. Prêtre et Victime. Par l'Abbé Paulin Giloteaux. Ouvrage illustré de 14 gravures hors texte. Deuxième mille. Pierre Téqui, Paris-VI^e^; Imprimerie de Montligeon, La Chapelle-Montligeon (Orne); chez l'auteur, Institution Saint-Jean, Douai (Nord). 1929. Pp. xiii—253. Prix, 13 *fr. franco*.

GESCHICHTE DER SPANISCHEN NATIONALLITERATUR IN IHRER BLÜTEZEIT. Von Ludwig Pfandl, Korresp. Mitglied der Real Academia Española, der Real Academia de la Historia, der Hispanic Society of America. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. xiv—620. Price, $9.00 *net*.

THE TOWN ON THE HILL. A Novel. By Mrs. George Norman. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 367. Price, $2.00 *net*.

THE ROSARY READERS. Third. By Sister Mary Henry, O.S.D., Sinsinawa, Wisconsin. Illustrated by Samuel B. Wylie. Ginn & Co., Boston, New York, Chicago, London, Dallas, Columbus, San Francisco. 1928. Pp. viii—312.

CATHOLIC TRUTH SOCIETY PAMPHLETS: *The First Eight General Councils and Papal Infallibility.* By Dom John Chapman, O.S.B. Third edition. Pp. 96. Price, *sixpence.* C162, *Edith O'Gorman and Her Book.* By G. Elliot Anstruther. Pp. 24. C255, *The Cost of Conversion.* By F. W. Chambers, Secretary, Converts' Aid Society. With a Foreword by Viscount Fitzalan of Derwent. Pp. 24. D4, *The Hidden Life. .Short Meditations.* By Richard F. Clarke, S.J. Pp. 76. D7, *Come, Holy Ghost.* Short Meditations from the Ascension to the Octave of Corpus Christi. By Richard F. Clarke, S.J. Pp. 60. D265, *Morning Prayers from the Liturgy* (Prime). With Notes by the Rev. C. C. Martindale, S.J. P. 39. D266, *An Hour with Christ in His Passion.* Pp. 47. D267, *Devotions of Our Lady of Perpetual Succor.* Compiled by the Rev. W. Raemers, C.SS.R. Pp. 80. F189, *For the Faith.* By Felicia Curtis. Pp. 24. P18, *A First Communion Book for Children.* Pp. 32. Catholic Truth Society, London. 1928. Price, *twopence* each.

TWOPENNY PAMPHLETS: C256, *British-Israel and the Great Pyramid Scare.* By the Rev. Herbert Thurston, S.J. Pp. 28. D268, *The Sentinels of Prayer.* Pp. 94. D269, *Holy Child Manual.* For the Young. By a Religious of the Holy Child Jesus. Pp. 36. D271, *The Ordination of a Priest.* Text in Latin and English. Pp. 47. D098, *An Introductory Talk on the Catholic Religion.* By the Rev. G. K. MacGillivray, M.A. Pp. 32. F271, *The Farm by the Sea.* By Mrs. George Norman. Pp. 32. H171, *The Darkness before the Dawn (1700 to 1791).* By the Rev. Herbert Thurston, S.J. Pp. 28. H172, *What England Owed to France (1791 to 1802).* By Cecil Kerr. Pp. 28. H173, *The Dawning of Emancipation (1791 to 1821).* By Denis Gwynn. Pp. 28. H174, *Emancipation Realized (1821 to 1840).* By the Rev. Philip Hughes. Pp. 28. (The last four pamphlets may be had in one cloth binding under the title of *Catholic Emancipation,* 112 pages, for 2/-.) Catholic Truth Society, London, S.W. 1. 1928. Price, *twopence* each.

THE AMERICAN READERS FOR CATHOLIC SCHOOLS. Primer, First, Second and Third. By the Rev. James Higgins, author of *The Story Ever New, Stories of Great Heroes, Fundamentals of Pedagogy,* etc., the School Sisters of Notre Dame and Mary Christina Austin, author of *Verses for Various Occasions* and Editor of *The North American Teacher.* Illustrated by Clara Atwood Fitts. With *Teacher's Manuals* for *Pre-Primer and Primer, First* and for *Second Readers.* D. C. Heath & Co., Boston, New York, Chicago, London, Atlanta, San Francisco, Dallas. 1927, 1927, 1928, 1928, 1927, 1927 and 1928. Pp. viii—131. viii—152, viii—178, viii—224, iii—224, 215 to 288 and 300 to 303, and v—112.

SHADOWED! By Hilaire Belloc. With Thirty-seven Drawings by G. K. Chesterton. Harper & Brothers, New York and London. 1929. Pp. 312. Price, $2.50.

FIRST YEAR READING (Part Two). By Edith M. McLaughlin. Teacher's Manual Accompanying Book One, *American Cardinal Readers* for Catholic Parochial Schools. Editor of Lower Grade *Readers,* Edith M. McLaughlin, former Critic Teacher, Parker Practice School, Normal School, Chicago. Editor of Upper Grade *Readers,* T. Adrian Curtis, A.B., LL.B., District Superintendent, formerly Principal, Alexander Hamilton Junior High School, New York. Associate Editors: Sister Mary Ambrose, O.S.D., A.M., Supervisor, St. Joseph's College and Academy, Adrian, Michigan; Sister Mary Gertrude, A.M., former Supervisor of Parochial High Schools, Sisters of Charity, Convent Station, New Jersey; Sister James Stanislaus, former Supervisor of Parochial Schools, Sisters of St. Joseph of Carondelet, St. Louis; and Arthur H. Quinn, Ph.D., Litt.D., Professor of English, University of Pennsylvania. Benziger Brothers, New York, Cincinnati, Chicago. 1929. Pp. v—351. Price, $0.50.

HYLTON'S WIFE. By Mrs. George Norman, author of *The Town on the Hill.* Benziger Brothers, New York, Cincinnati, Chicago. 1929. Pp. 359. Price, $2.50 *net.*

POETRY FOR JUNIOR STUDENTS. With Suggestive Studies. By Sister Anna Louise, S.C.N. With a Foreword by the Rev. Richard Quinlan, Diocesan Supervisor of Schools, Archdiocese of Boston. Ginn & Co., Boston, New York, Chicago, London, Atlanta, Dallas, Columbus, San Francisco. 1929. Pp. xiv—152.

TWOPENNY PAMPHLETS: B276, *The Martyrs of Sussex.* By Noel Macdonald Wilby. Pp. 32. B277, *Bl. John Fisher and Bl. Thomas More: Some Answered Prayers.* Compiled by the Rev. Philip E. Hallett, Vice-Postulator of the Cause of Canonization. Pp. 24. H178, *The London Charterhouse.* A History and Guide for Catholics. By E. E. Kilburn, M.A., Priest of the London Oratory. Catholic Truth Society, London, S.W. 1. 1928. Price, *twopence* each.

THE TESTING OF AL BASCOMB. By the Rev. H. J. Heagney. Benziger Brothers, New York, Cincinnati, Chicago. 1929. Pp. 164. Price, $1.35 *postpaid.*

ARROWS OF DESIRE. By James M. Hayes. P. J. Kenedy & Sons, New York. 1928. Pp. xi—73. Price, $1.50 *net.*

BOOK ONE. American Cardinal Readers. For Catholic Parochial Schools. Edith M. McLaughlin, Editor. Illustrated. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. iii—177. List price, $0.76.

CATHOLIC CHURCHES AND INSTITUTIONS. By O'Meara and Hills, Architects, St. Louis, Mo. 1928. Pp. 270.

VISTAS DE MEXICO. A Spanish Reader. By Katharine T. Forrester, Professor of Spanish, University of Southern California, and Kathleen D. Loly, Head of the Language Department, Pasadena Junior College. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1928. Pp. vii—121.

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